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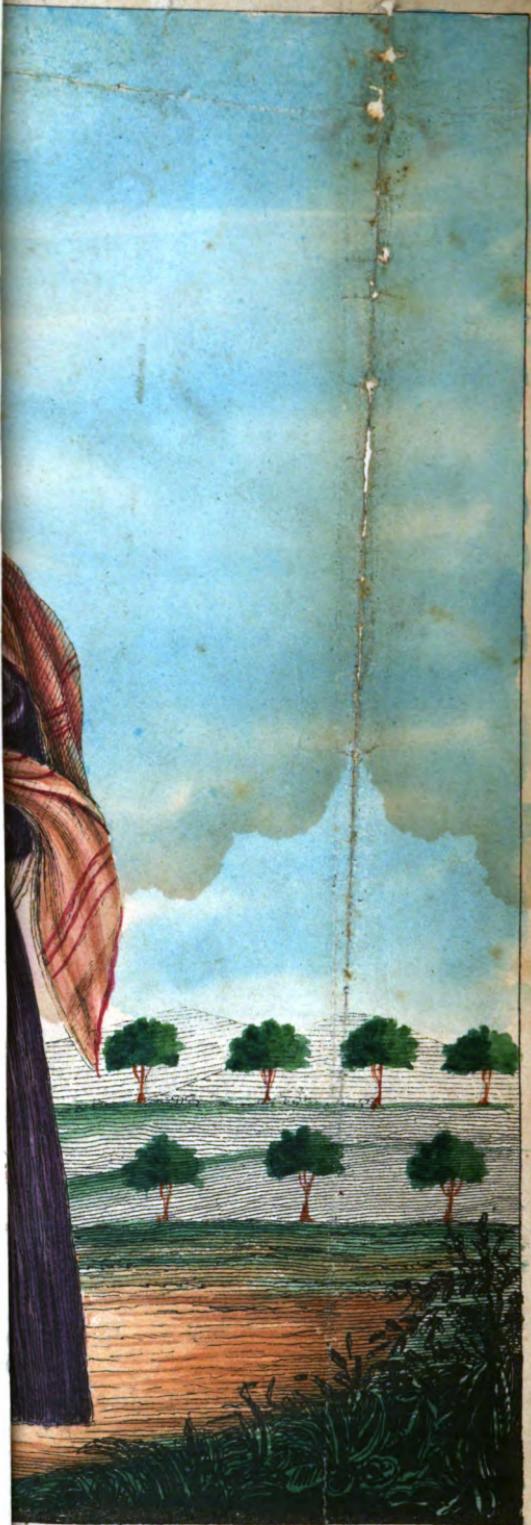


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BRIEF SKETCH

OF THE

LIFE AND WRITINGS

O P

FATHER C. J. BESCHI,

O R

VIRA-MAMUNI,

TRANSLATED

FROM THE

ORIGINAL TAMIL.

B Y

A. MUTTUSAMI PILLEI,

MANAGER OF THE COLLEGE OF FORT SAINT GEORGE,

A N D

Moonshee to the Tamil Translator to Government.

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J. B. P H A R O A H.

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HENRY MORSE STEPHENS

UNIV. OF
CALIFORNIA

A

BRIEF SKETCH

OF THE
LIFE AND WRITINGS

OF
FATHER C. J. BESCHI,

OR

VIRA-MAMUNI,

TRANSLATED FROM THE

ORIGINAL TAMIL.

BY

A. MUTTUSAMI PILLEI,

Manager of the College of Fort St. George,

AND

MOONSHEE TO THE TAMIL TRANSLATOR TO GOVERNMENT.

PREFACE.

[The following sketch of the life of Father Beschi has been made from my original Tamil work, at the desire of Walter Elliot, Esq. to whom I am also indebted for many useful suggestions and hints regarding the matter of the work. I also feel grateful to the very Rev. Mr. P. E. Moriarty for his kindness in correcting a portion of the translation, and likewise to the Rev. Mr. W. Kelly, for much assistance of the same description.]

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TRANSLATION.

In 1822, at the instance of Mr. Benjamin Guy Babington, and under the direction of Mr. Richard Clarke, I undertook to prepare a brief history of Father Beschi's life. Mr. Clarke is eminently skilled in both the dialects of the Tamil language, and was justly admired as one of the most distinguished ornaments of the Board of the Madras College. Mr. Babington possessed an extensive, and a profound knowledge of Sanscrit and Tamil. Immediately on his arrival in India, he eagerly applied himself to the acquisition of these languages, and made himself familiar with their genius and beauties, by his unremitting study of the historical and scientific works, that have been composed in these dialects. After having submitted to the College an English translation of the Shen Tamil Grammar, written originally in Latin by Father Beschi, he returned to England in possession of many of the works of that ingenious and distinguished writer. Some of these he has printed since his return to Europe, and he has transmitted them to Madras, that the memory of the venerable Father may be perpetuated and honoured in his adopted country. In executing the task, which under such auspices I willingly accepted, I availed myself of the manuscripts, which in 1798 had been prepared on the same subject by Viduvan Saminada Pillei, an excellent Tamil poet, and the author of many Tamil works.

In addition to the assistance derived from this source, I was in possession of many interesting and important facts regarding Father Beschi, which I gleaned during a tour through the south, from traditional accounts, still preserved among the people.

My journey to the south was undertaken at the desire of Messrs. F. W. Ellis, the then senior member of the College Board, and A. D. Campbell, the present senior member, for the purpose of procuring a collection of Father Beschi's works, and I gladly embrace this opportunity to express my acknowledgment to these gentlemen for having confided to me a commission so honourable, and so congenial to my feelings. In truth, Mr. Campbell and Mr. Ellis are entitled to the gratitude of all, who take an interest in the preservation and spread of the oriental languages. They are the authors of many valuable oriental works. By their example and encouragement they have promoted the study of the native languages, and rescued these from the neglect into which they had fallen after the destruction of the Madura

college. No longer sustained by that institution, which had flourished under the patronage of the ancient Pandyan kings, our vernacular languages creeping, if I may use the expression, as the vine without its support, would have rapidly degenerated, and sunk into a state of rudeness, had not the distinguished individuals whom I have just named, by their unremitting exertions, and the zealous co-operation of their colleagues, succeeded in establishing the Madras College, and thrown around it the light of their talents.

Fathers Beschi and Arnold were natives of Italy, and members of the illustrious Society of Jesuits. They received their education in the Roman College, where their learning and virtue attracted the admiration of the reigning Pontiff, who selected them, on account of their eminent qualifications, for the Eastern Missions.

They arrived at Goa in the year 1700. The Reverend Father Arnold proceeded to South Malabar, where he made himself perfect master of the Malayalam and Ariyam languages, in which he composed many admirable and valuable works, both in prose and verse, explanatory of the doctrines of the Christian Religion.

The Reverend Father Beschi was appointed to the south of the peninsula. On his arrival at his mission he applied himself with assiduity to the study of the Sanscrit, Telugu and Tamil languages, of which he became thoroughly master, particularly of the latter. As soon as he had acquired these languages he employed the best part of his time in removing the weeds, which unfortunately began to cover the fountain of the Christian faith; and, in order to preserve its holy purity, he laboured with indefatigable zeal to enlarge and circulate numerous Tamil works, explanatory of that creed, which had been composed by another extraordinary man, the Reverend Father Roberti Nobili. Mr. F. W. Ellis, Asiatic Researches vol. 14, page 58, says:— “ I shall close this note by the translation of a passage from a work entitled, “ *Tiru-schabeyin Charitra Postagam*,” or “ *Historia Ecclesiastica*,” written in Tamil and published by the Protestant Missionaries, at Tranquebar, in 1799. This passage is from the section relative to the transactions of the *Missionaries in India*, from the arrival of the *Portuguese*, at page 238 of the work, and under the year 1607. The work therein alluded to, as having been written in 1729, is by the famous *Jesuit Missionary* Constantio Josepho Beschi, known throughout the South of India for many valuable compositions in the high dialect of

the *Tamul*, under the title of the *Vira-Māmuni or Dhairyā Nātha-Swami*. This extract is from the preface to the *Vēda Viluccam, the Elucidation of the Scriptures.*"

TRANSLATION.

"[1607] At that time Roberti Nobili, called Tatwa-Bodhager, clothing himself in the habit of a Sanyasi, endeavoured to promulgate Christianity in this country. The secretary to the Congregation de Propaganda Fide, wrote in 1676 to Pope Innocent, that Roberti Nobili, although he called himself a Brahman, was not guilty of falsehood*." He is represented with this habit and appearance in a picture in the convent of the ' paulist's at *Rome*, under which is the following inscription,—" Father Roberti Nobili, a paulist of the city of *Rome*, and of an illustrious family; a godly and learned personage, who laboured to convert the heathens 45 years, eating nothing but rice and vegetables, and died happily at Mylapoor (*St. Thomé near Madras*) on the 16th January 1656." That which was written at *Yēlacúrchi* (the principal residence of Beschi) in 1729 in his praise is as follows:—" As the resplendent sun runneth his course in the firmament, but alloweth not his radiant face to be seen, so although St. Thomas, one of the twelve disciples of our Lord Jesus, and St. Xavier, far renowned for innumerable miracles, entered and preached the Gospel throughout this country, yet for a long time the darkness thereof was not dissipated. At last, as if the obscurity of the night, that elsewhere lowereth over all, had been dispelled by the rising of the sun, it pleased our Lord to turn his gracious eyes towards this country covered by paganism as by a cloud, and one hundred and twenty-two years past, to send hither orthodox priests to enlighten all souls. Tatwa-Bodhaca Swami, who then appeared steadfast in austere devotion, confirmed in the true faith, and perfect in virtue, was first sent by the Lord, and long resided here, bright as the morning star. Are not his *Cāndam* (the *Jyāna-bodhaca Cāndam*) which, from soundness of religious doctrine, seems as if written in rays of light, and his other works, well known and received as a sun of everlasting brightness that hath never set. From

* "The fact is that Roberti Nobili uses the word *Brahmana* always in the sense of priest, as indeed it is rendered though not with precision by Sir W. Jones in the Institutes of Menu; thus he calls the high priest of the Jews and his associates *Vēda-Brahmana*, and the father of the church *Brahma-Vadigal*."

that time to this, innumerable priests, devoted to their duty, have succeeded each other in succession, like an undivided garland."

Father Nobili had taken the title of Roman Brahman and was an incomparable Sanscrit pundit and poet. (His life and writings are about being published in a work, called the Hindoo Christian Observer). Father Beschi's anxiety was to produce abundant fruits on the tree of the Christian faith, which had been planted by St. Thomas the Apostle, and nourished by the zealous labours of St. Francis Xavier. Accordingly he defended the true faith from the attacks of its enemies, who viewed its prospering growth with envy, and exerted all his zeal to preserve it from decay. He spared no pains in composing luminous Tamil works, explaining the Christian faith. The rapid publication of these works, and the examples of all the various species of eloquence with which they abound, have stamped upon them a character of excellence, which every reader of them is anxious to admit. Although they were written above one hundred years ago, their language has undergone no change, not one word has become obsolete or suffered that variation which the words of living languages constantly undergo. They are therefore entitled to the attention of all.

Father Beschi's next step was to study the works of the several eminent Hindu philosophers, devotees, ascetics, &c., such as those of Tiruvalluvar and others; and, after he had made himself perfectly acquainted with them, he began his ministry with that success which always accompanies a bold and popular eloquence. Instead of wasting his time in merely lopping the branches, he struck at the root of heathenism, and attacked the doctrines and disciplines of the several sects, with a vehemence peculiar to himself, but admirably suited to the temper and taste of the age. Long before his arrival, the Reverend Roberti Nobili composed many works, as above stated, which shook the science and philosophy of heathenism, and laid open to many of the Indians the imposture and absurdity of their established superstitions. Animated with an equal zeal, the Reverend Father Beschi boldly erected the standard of truth, and defended it with an unconquerable intrepidity.

From the time of his arrival in this country, he abstained from the use of flesh, fish, &c., and employed two Tamil youths to dress his food according to the Hindu custom, partaking of it only once in the day. When at home, he wore on his head a velvet cap; the remainder of his dress consisted of a cloth, with a narrow red border, tied round the waist

oy another cloth of a light purple colour, and of sandals for his feet—his costume was the same as that worn by the Hindu devotees. When abroad, he wore a long gown of light purple colour, with a waist-band of the same colour; on his head was a white turban, covered with a purple cloth, in his hand he carried a handkerchief of the same colour—his ears were adorned with a pair of pearl and ruby ear-rings—his fore-finger with a gold ring. A long cane in his hand, and a pair of slippers on his feet, completed his out-of-door dress. His conveyance was a palankeen, having a tiger's skin for him to sit upon, two persons attended on either side of the palankeen to fan him—a third person carried a purple silk umbrella, surmounted with a golden ball, whilst two others carrying a bunch of peacock's feathers proceeded in front, and whenever he alighted from the palankeen he sat down upon the tiger's skin. In order to preach the gospel with full effect, and to make converts to Christianity amongst the heathens, he made himself perfect master of the Hindu sciences, opinions and prejudices, and conformed to their customs in matters of indifference. In this manner he visited different countries, exposing the fallacies of their doctrine, and the absurdities of their religious practices. He is much extolled for the triumphs he obtained in the controversial disputes, which often occur amongst the learned in India. He was very liberal in his donations to the poor, and in the erection and repairs of churches. He was assiduous in instructing the youth in different languages and sciences, and in procuring for them situations suitable to their capacity. The first church he erected, was at Conāngooppam Aryanoor, in the district of Paroor,* which then belonged to Mootoosamy Cachirayen, a poligar chieftain. After its completion, Father Beschi proceeded to Mylapoor, and solicited the then bishop of that diocese, to procure for him, from Manilla, an image of the blessed Virgin Mary, in the native dress, with the child Jesus in her arms, according to a model he had drawn for that purpose. The prelate complied with his request, and on its arrival, he performed a devotion of 11 days; and, on the 12th, placed the image in the church which was dedicated to God in the name of the Virgin, Mother of our blessed Redeemer. He founded another church at Tirucavalur,† and dedicated it to the blessed Virgin under the title

* Virttachellum talook of South Arcot.

† Inscription engraved on the stone set on the bank of the tank behind the church at Tirucavalur, in the talook of Arialoor, Trichinopoly collectorate.

of Mother of Refuge. It was erected on the land granted to the Christian church, situated at Elacurichy, by Mazhavaräyen. He composed 15 poems in praise of the blessed Virgin Mary.

விவஸ்தபூரி சாவிவாகன காபதம் - தசாடியன் - ராக்ஷதலு
ஆழிமா உயகூ சூழி துராசமானிய-ராசபூரி அரியதூரரசிலையி
ட்டரங்கப்பமழவராயர் லலாங்குறிச்சித்திருக்காவதுரில்வீரானதே
வன் வழிக்குக்கிழக்கு-கோவிலூர் வழிக்குமேற்குக்குட்டைக்குந் தெ
ற்கு- பெரியலரிக்குவடக்குப்பட்டயாவுஞ்சரவேசரன் கோயிலுக்குச்
சிலாசாதனமாகத் தந்தோம் - சந்திராதித்தருங் கல்லுங்காவிரியும்
புல்லும் பூமியுமள்ளவுன் சுகமேயிருக்கவும் - இநத்தருமத்துக்கு
யாதாமொருத்தன் விகாதஞ்செப்தால் கங்கைக்காயிலே காராம்
பசுவைக்கொன்ற தொழித்திலே போகக்கடவான்.

TRANSLATION.

Swasti Sri (may happiness and prosperity attend). In the year Ratchada following the year 1657 of Salivahna (corresponding with A. D. 1734), on the 26th day of Adi-Srimadu, Räyamäniya Räjestrí Rungappa Mazhavaräyen, whose seat of government is fixed in Ariyalur, has caused a stone to be engraved, and granted the whole of the land situated within the limits, from the east of Virän dewan road, to the west of Kovilik road, and from the south of the pond to the north of Periya Yeri, at Yëla-Curichy Tiru-cavalür, for the use of the church of the God of all—to enjoy as long as the sun and moon endure, as well as the stone, the river Cauveri, grass and earth exist; if any one act contrary to this charity, may he incur the sin of killing a black cow on the banks of the Ganges.

Works written in Tamil by Father Beschi—chiefly intended for the use of the Hindu Christians.

POEMS.

1.—Tembavani*—In honour of the Lord Jesus, the blessed Virgin and St. Joseph. He produced in 1726, the sacred poem called Tembavani.

* See Ellis's translation of the Cural, pages 17, 23, 25, 35, 45, 50, 88, 109, 101, 141. Vide appendix of this book. See page 3 of the preface to the Adventures of Gooroo Paramärtan, a tale in Tamil, accompanied by a translation of Mr. B. G. Babington, who says "Tembavani, which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works. To judge from the only padalam or canto, which I have had an opportunity of reading, where the murder of innocents is described, its merits are not over-rated."

which is by far the most voluminous of his works. It contains 3615 tetrastichs in thirty cantos. To which he added in 1729, to each verse a prose interpretation. The poem comprehends many religious disquisitions and explanations, descriptive of true religion, together with one hundred and five historical passages, taken from the old and new Testaments. It is a work of such great genius and vast erudition that it is admired by all who read it, not only for the sublimity of the thoughts, and the learning it displays, but also for an elegance and purity of style which, it was imagined, no foreigner could acquire. A talent so felicitous and extraordinary has been ascribed to divine assistance.

The poets unanimously acknowledged Father Beschi as their tutor, and with his own permission bestowed on him a high and well merited distinction. Instead of Dyrianatha Swami, that is Father Constantine, which was the name he had borne since his arrival in India, they substituted, the title of Viramamuni, or the "Great Champion Devotee."

Agreeably to the rules of versification laid down in the grammars, the celebrated Tamil poems called Chintamani and Ramayanam, as well as other Indian poems, contain six kinds of rhymes, and these promiscuously used; but the Tembavani is composed in the first sort of rhyme* only, a species of versification difficult to be sustained, but greatly admired for its excellence. With respect to the ~~ஃபஃப~~ or cadence, Viramamuni says in the Shen Tamil Grammar, translated by Mr. Babington, "On this principle, it is very easy to invent new ~~ஃபஃப~~ or cadences. Those who are unacquainted with this art, applaud the poet Camben, because in his Ramayanam, which contains 12,016 stanzas, he has introduced 87 varieties of cadence: but in my poem Tembavani, which contains only 3,615 stanzas, I have without any difficulty employed 90 such variations. Indeed it would have been easy to give a different cadence to every stanza; but this could not have been done with propriety, as the same cadence is usually preserved through ten, fifteen, or more stanzas."

* Vide Mr. B. G. Babington's Shen Tamil Grammar, page 75. "If not only the second syllable of each line in the stanza, but the whole of the first foot, with the exception of the first letter, be the same, the verse is esteemed, in proportion to the difficulty of the performance. Thus, if, where (~~ஃ~~குவி) caruvi occurs in the first line, (~~க~~குவி), curuvi (~~க~~குவி), aruvi (~~ஏ~~குவி) eoruvi, &c. come in the other lines, the verse will be particularly admired.

Mr. Babington on his return to England took with him a copy of the Tembavani in two volumes folio.

When Sir John Malcolm visited the College of Madras in 1817, Mr. Ellis, in shewing him a copy of the Tembavani, written on cadjan, dwelt largely on the merit of that work. Sir John not only expressed his great admiration of the work but also requested that, as Europeans so rarely acquire a perfect knowledge of Indian poetry, or compose poems of such extent and excellence, in any of the eastern languages, Mr. Ellis would procure him a copy of the Tembavani in cadjans, to take with him to England, for the purpose of placing it in Lord Spencer's library. Accordingly a copy of it was made in cadjans, the two boards of which were ornamented with silver and gold. It was transmitted through the Government of Fort St. George, to Sir John Malcolm, when he was Governor of Bombay, by the College Board of Madras.

I am* happy to state that I have the honour of possessing the copy of the Tembavani, written by Father Beschi's own hand.

A specimen of Father Beschi's poem translated by Mr. Ellis, as also the Reverend Mr. E. Hoole's, are added in the appendix, No. 1, at the end of this paper.

2.—Tirucāvalur Calambacam;† 3. Adeikala Mālei, and 4. Calivenba. Father Beschi composed these three poems in honour of the Madonna, to whom the church at Tirucavalur was dedicated.

5.—Annei Azhemgal Andādi. The poem of the sorrowing Mother, or the lamentation of the Mother of our Lord on his crucifixion. It consists of 100 stanzas composed in the measure called Andādi, in which each stanza commences with the same word that terminates the preceding one.

* On my arrival, during my journey abovementioned, at a place called Avoor, twenty miles south of Trichinopoly, I found the Tembavani in Beschi's own hand-writing, in possession of Luz Naig, son of Bungaroo Naig, Beschi's disciple. In compliance with my request, Luz Naig brought the book to Madras for the inspection of Mr. Ellis, who purchased the work for 300 rupees. After taking a copy of it for his own use, that gentleman kindly presented it to me. Mr. Josiah Hudleston purchased Mr. Ellis's Tembavani, when his effects were sold by auction.

† Calambacam—a sort of poetry in which the author mixes at pleasure all kinds of verses. This variation in the measure renders the composition pleasing to the ear, but difficult to those who compose or recite it.

6.—**Kittéri Ammal Ammānei.** An account of the life and martyrdom of the holy Virgin Kitteri, daughter of Sinakāyen, king of Lusistan who suffered with her eight sisters on the mountain of Bomber, in the year 130, A.D. A poem in 1100 couplets, divided into ten parts.

This probably refers to Quiteria or Citheria, a holy Virgin and martyr of Spain. *Martyrologium Romanum*, p. 130—Calendar 22d May.

Moreover there are numerous fragments of poems in different kinds of rhyme in honour of the Lord Jesus, and the blessed Virgin Mary, &c.

Works written in prose.

7. **Vedhiar Ozhuceam.** (The following translation of its contents is by the Reverend Mr. E. Hoole, a Wesleyan Missionary). “ It contains clear definitions, offers powerful, and presents affecting appeals, with regard to the work of this class of teachers. It is divided into twenty chapters. The first chapter treats of the nature of the office of catechist; the second, of its importance; the third, of its universal obligation; the fourth, of the preparation to the office; the fifth, of the necessity of self government in those who would save others; the sixth, of caring of others in order to self preservation; the seventh chapter shews that the first means for the salvation of others is personal piety; the eighth, the second means is prayer; the ninth, the third means is desire; the tenth chapter presents motives to quicken a desire for the salvation of others; the eleventh treats on self diffidence and entire reliance on God in the execution of the office; the twelfth, on regarding the souls and not the outward condition of men; the thirteenth, on shewing love to others; the fourteenth, on shewing no desire for the wealth of others; the fifteenth, on regarding the proprieties of time and place; the sixteenth, on yielding to others in order to win them; the seventeenth, on not giving way to discouragement from want of success; the eighteenth, on unity among themselves; the nineteenth, on helps to the office of catechist; the twentieth is an exhortation on attention to the instructions. The whole concludes with questions and assistances for self-examination with regard to duty towards God, personal piety, family religion, duty towards ministers, duty towards the church, duty towards the heathen, duty towards dying persons, duty with regard to hindrances in the performance of the office: and a number of pithy proverbs to be fastened on the memory.”

8. The *Vēdha** *Vilaccam*, or illustration of religion. (The following translation of the contents of this book is by Mr. E. Hoole). "The first chapter treats of the rise of protestanism; the second chapter recounts the divisions in the protestant church; the third defends the worship of saints; the fourth, the worship of the Virgin Mary; the fifth assert the antiquity of such worship; the sixth defends the worship of images; the seventh asserts the antiquity of such worship; the eighth is on the decrees of the church; the tenth asserts that the Romish church is the only true church; the eleventh is on purgatory; the twelfth on the sacraments generally; the thirteenth, on the sacraments particularly; the fourteenth, on transubstantiation; the fifteenth, on the sacrifice of the mass; the sixteenth, on the holy Scriptures; the seventeenth, on the miracles of the church; the eighteenth, confirmation of what had been advanced. The work concludes with a confession of faith on the principles defended in it.

"The book then closes with the particulars of the place, date, and quantity of the composition, and the author's name. It is dated 1728."

9.—*Pedagamaruttal*—Refuting differences.—This work arose out of the circumstances related in the preceding note, and is a reply to the church history of the Tranquebar missionaries, which, instead of 300 pages as stated by Mr. Hoole, consisted according to Beschi of only 13 pages, and was, probably, a totally different work. A copy of it was sent to them by Beschi, but the controversy does not appear to have proceeded further.

10.—*Gnana-Unarttal*.—Instructions of wisdom.—Remarkable for the beauty, ornament, and elegance of its language. It commences with the most simple, and gradually ascends to the most elevated style of composition. This book was particularly composed as a guide for the preachers of the Gospel.

11.—*Tiruchabai Canidam*.—A treatise on astronomy, and designed for the use of the church in fixing the observance of Ash-wednesday, and other festivals. This work is in verse and prose.

* This work was composed by Beschi in consequence of an attempt made by the Danish missionaries to circulate, in the vicinity of Tirookavaloor, where Beschi resided, a translation of the new Testament. The missionaries had deputed a zealous catechist for that purpose, and provided him with a large supply of their own version.

Mr. Hoole says that "the publication of a Church History in Tamil, an octavo volume of more than three hundred pages by the missionaries of Tranquebar, afforded perhaps the most suitable answer this work could receive. I was told at Tranquebar that a copy of that History was sent to Beschi, who never ventured to impugn its statement."

In putting forth this statement, Mr. Hoole does not seem to be aware that the work called *Pedagamaruttal*, the next on the list, was specially composed on this occasion.

Works written in Tamil and Latin, by Father BESCHI, chiefly intended for the use of the European missionaries, &c.

12. Low Tamil Grammar in Latin, entitled *Grammatica Latino-Tamulica, in qua de vulgari Tamulicæ Lingue Idiomate சைக்கிள்சும்பு dicto, Fusius Tractatur. Auctore P. Constantio Josepho Beschii, E Societate Jesu, et in Regione Madurensi, apud Indos Orientales, Missionario.*

This is a complete Grammar of the low, and an excellent key to the high dialect. It contains moreover, in a supplementary chapter, "De variis quotidiano usui præcipue necessariis," a variety of information of the greatest practical utility to those, who, by their situation, are compelled to daily intercourse with the Tamil natives. This Grammar was printed for the first, and I believe, the last time at the Protestant Missionary Press at Tranquebar, in 1738, and from copies of this impression, which is not common, an English translation, which, however, cannot be recommended, has lately been published at the Vepery Press.

The College Board printed Beschi's Low Tamil Grammar in Latin, in 1813.

Shen Tamil Grammar.

The Author's Introduction.—C. J. BESCHI—To the pious Missionaries of the Society of Jesuits, Greeting.

"When I last year presented you with a grammar of the common dialect of the Tamil language, with the view of aiding your labours as ministers of the gospel, I promised that I would shortly say something respecting the superior dialect; but my time being occupied by more important duties, the work was deferred longer than I had at first expected. Urged, however, by the pressing solicitations of my friends, no longer to delay making public the information which I had amassed by a long and ardent study of the abstruse works of ancient writers, but to communicate the fruit of my labours, I resolved to avail myself of the little leisure which I could spare from more weighty avocations, and freely to impart what it had cost me no inconsiderable pains to acquire. I was further encouraged to the task, by my sense of the very favourable reception which my introduction to the common dialect had universally met with. Let me intreat the same indulgence for the present work. That the study will be one of considerable difficulty, I do not pretend to deny; but the labour will not want its reward. Among the natives themselves, very few can now be found who are masters of the higher dialect. He among them who is acquainted even with its rudiments, is regarded with respect; but should he quote their abstruse works, he is listened to with fixed admiration; what praise, then, would they not bestow on a foreigner, whom they should

find deeply versed in a science which they themselves consider scarcely attainable? They will readily attend to the teaching of one whose learning is the object of their admiration. And as this may evidently lead to the honour of religion, and promote the salvation of those about us, I am satisfied that this consideration alone, operating on zeal like yours, will suffice to excite you to the study of this dialect, notwithstanding the difficulties that attend it.

“ But since almost all the Tamil works in this dialect are in verse, I trust you will not deem it improper, if I venture to draw your attention to heathen poets, and to the study of poetry. In former times, St. Jerome was severely censured for having, by the introduction of examples from the poets, sullied the purity of the church with the pollutions of the heathen. St. Jerome, in his learned reply, demonstrates, that the apostle Paul repeatedly cites from the poets, in his epistles, and that the most exemplary among the fathers not only made frequent use of illustrations from the writings of laymen, but that, even by their own poetry, they, far from polluting, embellished the church. These remarks apply with particular force in this country, the natives of which are swayed not so much by reason as by authority; and what have we from their own authors to adduce in aid of truth, except the verses of their poets? For, since all their writings are in verse, they have reduced to metre their rules of art, and even the rudiments of their language: whence, they naturally suppose, that he who does not understand their poetry, is totally ignorant. Moreover, there are excellent works in Tamil poetry on the subject of the divine attributes and the nature of virtue; and if, by producing texts from them, we turn their own weapons against themselves, they will blush not to conform to the precepts of teachers in whom they cannot glory without condemning themselves. If we duly consider what has been said, we shall be satisfied, that, in this country especially, it is highly proper in a minister of the Gospel to read the poets, and to apply himself to the study of poetry.

“ The first person who wrote a grammatical treatise on this dialect, and who is therefore considered as its founder, is supposed to have been a devotee named Agattiyān, respecting whom many absurd stories are related. From the circumstance of his dwelling in a mountain called Podiamalei, in the south of the Peninsula, the Tamil language has obtained the name of சென்சுறா, or *Southern*, just as the Grandonic is termed வட்சுறா, or *Northern*, from the supposition that it came from the northward. A few of the rules laid down by Agattiyān have been preserved by different authors, but his works are no longer in exist-

ence After his time, the following persons, with many others, composed treatises on this dialect, viz. Palacayanär, Ageyanär, Nattantanär, Mayesurer, Cattiyanär, Avinayanär, Cakkippädiniyär. The works of all these writers have perished, and we know that they existed only by the frequent mention of their names in books which are now extant. One ancient work, written by a person called Tolcäppiyanär (*ancient author*), is still to be met with; but, from its conciseness, it is so obscure and unintelligible, that a devotee named Pavananti was induced to write on the same subject. His work is denominated *Nannul*, a term that corresponds exactly to the French *belles lettres*, and the Latin *litteræ humaniores*. Although every one is familiar with this title, few have trod even on the threshold of the treatise itself. The author divides his subject into five parts, which are comprised in the following line :—

எழுத்துக்கொற்கப்பார்க்கியாப்பனி

“ 1st. எழுத்து—Ezhuttu—*Letters*. This head treats on pronunciation and orthography.

“ 2d. கொற்க—Chol—*Words*; which are composed of letters. This head treats of the noun, the verb, and the other parts of speech.

“ 3d. பொறும்—Porul—*Matter*; or the mode in which, by uniting words, a discourse is formed. This head treats on amplification, the affections of the mind, &c. It is subdivided into *agapporul*, and *purapporul*; that is to say, into *matter interior* and *exterior*. The former relates to the passions and affections of the mind, which act on man internally; the latter, to things external to man.

“ 4th. யப்பு—Yappu—*Versification*. The Tamil writers confine their remarks on this head to the subject of prosody, and say nothing of the art of poetry.

“ 5th. அனி—Ani—*Embellishment*. This head treats on tropes and figures.

The term *Panjavilaccanam*, which we here used, is the general expression for these five heads.

“ Pavananti not having completed his design, his *Nannul* comprises only the two first heads, viz. *Letters* and *Words*; on each of which he has treated at considerable length. On his death, a person, named Narceaviraja Nambi, took up the subject, and wrote on the third head, or *matter*. A devotee called Amirdasagaren (sea of nectar), composed a treatise on the fourth head, or *Versification*, which he entitled *Carigei*; and lastly, a person named Tandi wrote on the fifth head, or *Embellishment*: his work was called from him *Tandiyalancaram*; the word *alancaram* being the same as *ani*.

" On *Amplification* and *Embellishment*, the third and fifth heads, I shall say nothing ; because my readers are already acquainted with the rhetoric of Europe, to which nothing new is added by the Tamil authors. As I have also treated fully on the *Letters* in the grammar of the common Tamil, the remarks which I shall here offer on that subject will be confined to the peculiarities which exist in the superior dialect. This work will, accordingly, be divided into two parts ; the first of which will relate to *Letters* and *Words* ; the second, to *Verseification*. Under the latter head, I shall take occasion to say something respecting the art of Tamil poetry.

" In the course of this work, much will be purposely omitted, either as being not of frequent use, or attainable by a little practice : my object being, merely to explain the first rudiments of the language, and thereby to remove the more prominent obstacles which oppose its attainment.

" I shall frequently adduce examples from the most esteemed authors ; with the view, as well of illustrating the rules which I may lay down, as of initiating the student into the practice of the language. As many of these examples will appear without the name of the author being annexed, it becomes necessary to explain, that the Tamil writers do not usually prefix them to their compositions ; and although the names of some have been handed down to us by their commentators, yet the number of commentaries which have been written on poetical works, is small ; and even in these, the author's name is not always mentioned. For instance, the commentator on the poem *Chintamani* speaks in terms of praise of its author, whom he styles the master of all the learned. He may indeed with justice be called the prince of Tamil poets, but of his name the commentator does not inform us. Nor are we to suppose that the work itself is called after its writer ; *Chintamani* being only an appellation bestowed on the hero of the poem, whose name is Sivagan. In like manner, we learn that the poet so well known under the name of Tiruvalluven, who has left us a work containing 1330 distichs, was of the low tribe of Paraya, but of his real name we are ignorant : for although he had no less than seven commentators, not one of them has mentioned it. *Valluven*, is the appellation by which soothsayers, and learned men of the Paraya tribe are distinguished ; and *Tiru* here signifies *divine*, in the sense in which we say *the divine Plato*. Such is the origin of this honorary title, which has now come to be used as the real designation of the person to whom it is applied. Again, we have a collection of moral sentences, worthy of Seneck himself, written by a woman, who, if we may believe tradition, was sister to the last men-

tioned author; but her real name also is unknown, although she is always called *Aviyar*, a title which is appropriated to aged matrons. There is another work which I shall occasionally quote, and the title of which is *Naladiyar*, which contains 400 epigrams on moral subjects. The origin of this name is said to be as follows: eight thousand poets visited the court of a certain prince, who, being a lover of the muses, treated them with kindness, and received them into favour: this excited the envy of the bards who already enjoyed the royal patronage, and in a short time they succeeded so completely in their attempt to prejudice their master against the new comers, that the latter found it necessary to consult their safety by flight; and, without taking leave of their host, decamped in the dead of night. Previous to their departure, each poet wrote a *venba* on a scroll, which he deposited under his pillow. When this was made known, the king, who still listened to the counsels of the envious poets, ordered the scrolls to be collected, and thrown into a river, when 400 of them were observed to ascend, for the space of four feet, *naladi*, against the stream. The king, moved by this miraculous occurrence, directed that these scrolls should be preserved; and they were accordingly formed into a work, which, from the foregoing circumstance, received the name of *Naladiyar*.

"I have now said all that I think necessary by way of introduction to this work. In conclusion, I have only to assure the student, that if he will apply himself to the perusal of the ancient authors, he will find their writings to be by no means undeserving of his attention. Farewell!

Ides of September 1730."

14.—The *Clavis Humaniorum Tamulica Idiomatis*, containing five parts complete, like *Tonnul Vilaceam* in Tamil. It is in manuscript.

15.—*Vämen Cadei*—a Tamil story, with a Latin translation, for the readers of high Tamil. This is not printed.

16.—*Paramarta Gooroo Cadei*—a tale in the Tamil language, for the readers of the common Tamil. This is translated into English by Mr. Babington, and printed in London, in the year 1822.

17.—A Dictionary Tamil and French.

18.—Do. Portuguese, Latin, and Tamil.

19.—Do. Tamil and Latin.

20. **Antalogium Tamulica*. This work of great merit could not be found, notwithstanding my diligent search in many places when I

* I suppose Mr. Ellis means the following book, vide *Shen Tamil Grammar*, page 108.
"If I should hereafter have sufficient leisure, it is my intention to make a collection of those expressions from their best authors, and thus to form a Tamil Parnassus."

was sent to the southern country by Mr. Ellis, with particular direction to find out the work.

21. A Latin translation of the two first parts (Arappal and Porutpal) of the Tiruvalluver Cural.

I am enabled to supply some information regarding this work. In 1816 I was sent by the late Mr. Ellis, and Mr. A. D. Campbell, to the south, to procure useful works for the College. In my search for books of that description, I found amongst several works of merit a Latin translation of the Cural, which I forwarded along with other manuscripts to Mr. Ellis. I beg to add an extract from that gentleman's reply to a letter, which on that occasion I had the honour of addressing him, regarding the translation of the Cural.

"The books have arrived safe and I commend your diligence in collecting them. Viramamuni's commentary on the Tiruvalluver Cural is exceedingly valuable, and you must use all your diligence in completing the copy and in endeavouring to bring the original with you to Madras, so that I may be able to compare them and to complete the correction of the copy. Should it be necessary for you to remain longer to the southward on this account, do so, as it is of great consequence that an entire copy of this excellent work should be procured for the College.

"Be diligent in enquiring after another work of Viramamuni and for any other books that may be of use to the College.

(Signed) Yours F. W. ELLIS."

"Madras, 27th September 1816."

I further beg to add some particulars which I learned from the sons* of Beschi's catechist, regarding the original copy of the Latin translation of the Cural. There were two original copies of that work—one without, another with the Tamil text of Tiruvalluver. It was not known who wrote the former, but it was supposed to have been written by Beschi, and it is well known to the sons of Beschi's catechist, that the latter was written by the Reverend Father Julius Cæsar Potensa, the immediate successor of Beschi, under whom the said persons were disciples at the church situated in Porthacoody, in the district of Trichinopoly, and they were present when the said work was executed by Father Potensa. The said persons also gave me a small book which is with me still, written by Father Potensa. On my comparing

* Dayiriayam Pillei and Amirda Pillei, who were the sons of Chowrimootoo Pillei, Beschi's catechist, and who gave me much information respecting the life of Beschi, as well as his valuable works, and whom I met at Cariyam Putti, a village which is about midway between Tanjore and Trichinopoly.

the little book with the said Latin translation of the Cural, I found that both had been written by Potensa himself. On my producing both the originals to Mr. Ellis, he was unable to ascertain whether Beschi or Potensa was the translator, as there was no title page to either of the copies, but he was inclined to decide in favour of Potensa, because the manuscript was in his hand-writing. He has therefore merely alluded to this translation as the work of "the Latin Commentator," and intended to have entered more fully into the subject in the preface to his own translation, which unhappily he did not live to finish. The portion translated by Mr. Ellis himself was intended to comprehend the first part only, called அரப்பால் (Arappal) on virtue, containing twenty-four chapters.

In pursuance of this resolution, eighteen chapters of the Cural were translated and exemplified with quotations from the best Tamil authors: of these chapters which he translated, thirteen only were printed and the rest are with me still in manuscript, as Mr. Ellis died before he could finish the task he had undertaken.

Works written in Tamil by Father Beschi, intended for the use of the Hindoos in general.

22. Tonnul Vilacecam is a grammar of the superior dialect of Tamil by Father Beschi. This is not only a complete and copious grammar of the language, but, as an enumeration of its divisions will shew, embraces all that is comprised in the scholastic term *humanities*. Its several divisions are, on Orthography, Etymology, Composition, Prosody, and Rhetoric. This work as originally composed by Beschi, contains the substance of the Tolcapiam, Nannul, and other pre-existent treatises on grammar, &c. As usual the rules are in verse, accompanied by a copious explanatory commentary in prose; perspicuity and arrangement are especially attended to, so that a person moderately skilled in the low Tamil might soon make himself master of this grammar.

All the Tamil grammarians treat of certain rules for this species of writing, distinguished by the titles அகப்பெருக்குான் or சிற்றக்கீபம்—*Agapporul* or *Sittinbam*, meaning sensual pleasure, and of புறப்பெருக்குான் or படைசெவகம்—*Purapporul* or *Padeisewagum*, signifying military service; instead of which Beschi introduces a new series of compositions under the names of அரம்—(Aram)—virtue; பூருக்குான்—*Porul*—matter; இன்பம்—(Inbum)—pleasure; வீடு—(Vidu)—final bea-

titude, which Father Beschi says in the third part of his Tamil Grammar, are the subjects fit to be treated upon as a guidance for authors.

In composing this work, Father Beschi not only intended to define the rules of grammar more concisely and accurately than the ancient ones, but also by means of it to establish the Christian doctrine, which he considered to be more particularly his duty than any other object. With this laudable intention, Viramamuni has taken a couplet from Tiruvalluver's Cural, and illustrated it by several quotations from the Chintamani and Ramayanam, shewing how much they fall short of the standard assumed by the poet, after which he introduces quotations from scripture, and argues from the purity of their tendency that they must have emanated from divine authority. This is introduced in the third part of Tonnul, where he lays down the rules of logic.

Mr. Ellis has translated the above said couplet, and a part of Father Beschi's illustrations, which I have added in the appendix, No. 2. See Ellis's Cural, page 88.

The Tonnul Vilaccam, was lately printed at Pondicherry by one of the native Tamil christians, but, I am extremely sorry to say, it is quite incorrectly done, because the proof sheets of the work were examined by an illiterate Hindoo, who, without understanding the plan of Father Beschi, made several omissions and useless additions to the work.

23.—The Sadur Agaradi—a dictionary of the superior dialect, likewise composed by Beschi: it in fact consists of four distinct dictionaries—the first, *Peyer*, shews the several meanings of every word—the second, *Porul*, the several words bearing the same meaning—third, *Togei*, shews the subordinate species of the technical and general terms of science and literature, and the fourth, *Todei*, is a rhyming dictionary. This work, compiled from the various dictionaries of the high Tamil, of which there are a great number, is the only one which is entirely arranged in alphabetical order, the words in the others (a few sections excepted, in which the alphabetical form is used from necessity) being collected into general classes, and resembling, therefore, vocabularies rather than dictionaries, except that they are more copious.

This work was printed by the Board of Superintendence for the College of Fort St. George, in the College press, in 1824, and re-printed by the Reverend Mr. J. Smith, a protestant missionary of the London Missionary Society, at the Church Mission press at Madras, in the year 1835.

Father Beschi was distinguished for his piety, benevolence and learning. To the conversion of idolators his principal efforts were directed, and they were uncommonly successful on several occasions. He displayed much skill in solving various subtle questions with which his adversaries endeavoured to ensnare him.

On an occasion when he was making a missionary circuit, he happened to halt in a village named Vythiswaram Covil, and during his walk through the place, he approached a pagoda, where he observed a concourse of people, some of whom he interrogated respecting the deity to whom the pagoda was dedicated. They replied that it was dedicated to Vineideerthan, and that the blind, lame, &c., were cured by a pilgrimage to this pagoda: whereupon Viramamuni immediately composed the following verse:—

வாதக்காலாந்தனக்குமைத்துனர்கிருதீரித்துவாம்
போதப்பெருவயிரும்பிள்ளையற்கு-ஞதக்கென்
வந்தவினாதிர்க்கவழியறியான்வேஞ்சுரான்
எந்தவினாதிர்த்தானிவன்.*

He who is afflicted with elephantiasis; his brother-in-law with diabetes, his son with a pot-belly, and, moreover, this same Velloorān, being unacquainted with medicine to cure his own disease, what sickness can be healed by such an one?

The assembled multitude who heard this were astonished at his knowledge of their mythology.

Being desirous of having an audience of Chundah Saib, the Nabob of Trichinopoly, he commenced learning the Hindooostanee and Persian languages, and made himself complete master of them in the short time of three months. On his first visit, Chundah Saib, admiring the rare qualities of this distinguished divine, conferred on him the surname (عصمتی سنیاسی) Ismattee Sannyasi, indicating his excellence as a religious devotee, and presented him with a palankeen, inlaid with ivory,

* Vydenada Swamy called Velloorān, the deity abovementioned under the appellation of Vineideerthan, is represented as afflicted with elephantiasis or an enlargement of one of his legs, his brother-in-law, Vishnu, with diabetes, and his son Pilliar or Ganesa with an enlarged stomach. The words here used have also a double meaning. Vadakkal is "Foot upon dispute," alluding to the attitude in which Siva disputed with Kali, dancing on one foot, as well as elephantiasis. Nirizhivu is "running of water," alluding to the Ganges flowing from Vishnu's foot, as well as the disease.

in which his grand-father, Sadoolah khan, used to ride. The Prince also granted for his maintenance a free-gift of four villages, named Bokalur, Malway, Arasur, and Nullur, in the district of Trichinopoly, north of Coladam, yielding a net revenue of 12,000 Rupees per annum, and appointed him to the office of dewan. Whilst in that office he retained the habit of a religious devotee, and on his circuits assumed all the pomps and pageantry with which Hindoo *gurus* usually travel, along with the civil Mahomedan honours, such as chobdars, horsemen, drums, fifes, caparisoned state horses, hurcarrahs, daloyets, nowbut, tents, &c.

Although he was now engaged in state affairs, and continued his study of the Hindu sciences and the composition of several useful works, yet his principal efforts were then directed to the conversion of idolators, whilst he amused himself in the reading of Tiruvalluver Cural, Naladiar, Chintamani, Ramayanam, and other celebrated Hindoo works.

Viramamuni continued to hold the office of dewan in Trichinopoly, until the year 1740, when that city having been besieged by the Mahrattah army under Nather Sing, and Chunda Saib made prisoner, he proceeded to Manapar, and remained there in the service of the church.

But unfortunately a constitution much broken down by incessant study, and laborious travels in countries whose climates are so prejudicial to European constitutions, particularly to one who led such a life as he did, shortened his life; and consigned him to a world of better existence, where he is no doubt gone to receive the reward of a life well spent in the discharge of those duties, which devolved upon him as a man and a Christian. He died at Manapar in the year 1742.

When all the circumstances of his life are taken into consideration, many will be of opinion that such pomp as has been above described did not proceed from worldly motives. Although some of the Missionaries murmured against such proceedings, men of sense will at once perceive that the Jesuits did not display such worldly splendour to improve their income, or to enable them to support their families, for family they had none, and therefore no one can say that they took pains for such purposes, but purely with a view to get the people of this country to embrace the Christian religion. For this sole purpose then the Jesuits assumed the habit, &c., of the Hindoo priesthood, rejecting animal food to which they were accustomed from their infancy, and living on vegetables and other meagre diet, to which Europeans are

not trained, that the cause of Christ may, even at the risk of their health, and other bodily discomforts, not meet with any obstacle on those scores.

The most valuable Missionary of the Society of Jesus, the Reverend Father Roberti Nobili, perceiving that the high caste people of this country had an aversion to the Christian religion, under an impression that in embracing it they would be lowered in the eyes of their heathen relatives, and the intercourse between them in consequence discontinued, and if discontinued nothing could equal such degradation, he, our Christian champion, spared no pains in discovering a method of removing such impression. He was so far fortunate as to find out that it consisted in the manner of living, and this among the Hindoos was of the most harmless and simple nature, and nowise inconsistent with Christian principles, inasmuch as it required only an innocent change by the Christian preacher of his habit and diet to that of the native priesthood. These, though not contrary to the principles of the gospel, yet being in a worldly point of view both unprofitable and prejudicial to health and comfort, were yet readily assumed by our divines, whereby they had the happiness of bringing over to Christianity, not only many men of high caste, but through their means whole Indian tribes. Under these circumstances it must be evident that the assumption of such habit, &c., was caused purely by an ardent desire of promoting the cause of Christianity, and not to obtain any worldly advantage.

As the Jesuits became thorough masters of the languages of the country, and the authors of admired compositions in it? they were therefore qualified to wear the costume of the priests of the country, and to preach with eloquence and persuasive effect, convincing and delighting the natives themselves in the language of the country. Moreover the books of the Jesuits are read by the Hindoos in general with pleasure, to this day, because they are so elegantly and skilfully adapted for inculcating and recommending the Christian religion.

What prevale as rank among Europeans, may in a manner be compared with the caste of the natives. However, there is a difference between rank and caste; because if any European of high rank associates and eats with a low man of his nation, the former cannot be degraded into or become a man of low rank, as the Europeans have never had any distinction of caste, either before or after they embraced Christianity. The natives are differently situated. If a Brahmin or other high caste native associates and eats with a low caste man of his country, the Brahmin will be considered as having become a low caste man, there being separate sorts of foods for the different castes

of this country. There is no such difference in eatable things among people of high and low rank in Europe.

Although the natives do not associate, nor eat with the low caste people of their own country, yet they consider them as themselves with regard to spiritual concerns. The civil distinction of caste cannot therefore be contrary to the second great commandment of God, as it is not applicable to the associating, eating, &c., but refers to spiritual concerns alone. See 14 chapter, verse 17 of St. Paul's Epistle to the Romans, "For the kingdom of God is not meat and drink." In opposition to this Scripture it is asserted that, a Brahmin, Chatriya, Vaisya, or Sudra cannot become a true Christian unless he associates and eats with them the food served on their table, which has been dressed by Pariahs. Surely this is not in conformity with the Scripture of St. Paul. See verse 15, chapter 14 of St. Paul to the Romans, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

If we relinquish the distinction of caste we shall be unable to marry the daughters of our heathen relatives, and we should be unable to indulge the hope of our heathen relations becoming converts to Christianity.

The Jesuits being acquainted with all the practices and customs, as above described, did not interfere with them as long as they were not in themselves sinful, nor connected with the heathenish ceremonies of the country. Yet they were very particular in preventing all sinful acts and superstitious ceremonies, by preaching and publishing numerous works, particularizing in them what might be retained and what ought to be rejected, and peremptorily prohibiting the observance of any thing contrary to Christianity.

In other respects they conformed entirely to the customs of the country, in which they lived, according to the example of St. Paul, 1st Cor. 9, 20. "To the Jews I became as a Jew that I might gain the Jews, &c." so the Jesuits assumed the title and appearance of Brahmins to gain the Brahmins. Moreover they abstained from the use of animal food, and lived on rice and vegetables according to the customs observed by the high caste people of this country, for they did not care to pamper their bodies. See St. Paul's 1st Epistle to the Corinthians, chapter 8, ver. 13. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

APPENDIX No. I.

Specimen of Father BESCHI's Poem, quoted by Mr. ELLIS in his translation of the Cural; together with some few additional translations of the same poem from my late publication entitled the Padigam.

ON THE ATTRIBUTES OF GOD.

Vide Ellis's Cural, page 23.

Vira-mamuni, by which title the Rev. C. J. Beschi is best known as a Tamil author, in the 27th book, ஞாபகப்படலம், of his epic poem the Tembavani, commencing with the 156th and ending with the 163d verse, introduces Joseph, the husband of St. Mary, explaining the attributes of the Deity : of these I shall quote only the two first, as the remaining six contain merely the separate illustration of each attribute, of which a shorter and, therefore, more perspicuous explanation will be given from another work. To each verse of this poem the author has added a prosaic gloss, frequently expanding into a comment, from which, as affording a fuller view of the subject than the text, the translation is made.

சாறிலநன்மைதிறைவுமோர்குறைறமுந்
நின்மையுந்தொழுத்தகுந்தெய்வ
மாறிலவியில்பேவேரிதாய்ச்சினாத்து
வரும்பலசினையென்றாலோர்
ஆறிலக்கணங்கஞாத்தவையுன்சோ
அன்டகையிலனல்னென்றார்
தாறிலக்டாமைவரிந்தன்ன
சாற்றுதும்புன்சொலாவலவையே.

மட்டின்றியெல்லா நன்மைதிறைவு மெல்லாக் குறையின்மையு
மென்றிப்பிரண்டேயெவரும் வணங்கத்தகு மெய்க்கடவுடகுரிய
மாருதகுணம்தாமே - இதுவேராக்கெராண்டு கிளாத்தபலகொம்புக
வின்றன்மையாவிக்குணத்தைவிரிந்து தாலோர் மெய்யானதேவளை
யறிவதற்காறிலக்கணங்களைச் சொல்லி யலையெலாமுடையோன்
நேவனேயென்ற ரவந்துவெளான்றுயினுங்குறைந் தெல்லாவற்றையு
மீல்லாதவன் நேவனல்லவென்றார் ஆகையாளவிறந்தகதிருள சூரி
யனைமையாலெழுதினுந்தேபோல நாலுமென்புன்சொல்லாலத்தேவா
றிலக்கணங்களைச் சொல்லிக் காட்டுவேனென்றன் சூகையென்க.

தன்வயத்தாதன்முதவிலனுதல்
தகும்பொறியுருவிலனுதல்
மன்வயத்தெல்லாநலமுள்ளதாதல்
வயின்செருஹம்வியாபகனுதல்

பின்வயத்தின்றியாருக்குடனைனத்தும்
மிறப்பித்தகாரணாது
பொன்வயத்தொன்றான்முதலைவுகும்
போற்குமெய்யிறைமையினிலையே.

தன்னுலாதலுந் தொடக்கமின்றியாதலுமைமொற்குரியவரு
வில்லுதலு நிலைபெற்றசுகலநன்மையுள்ளாதலு மெங்குமிலியாபக
அதலுந் தன்னையல்லாதோருதவியின்றி யெல்லாவந்தையு மொரு
ங்குடன்படைத்த வாதிகாரணாதலு மென்றில்லாறிலக்கணங்கள்
பொன்றெனுள்ளானுலகுமுதலெல்லுகும் வணக்கத்தகுமெய்க்கட-
வுளின் மேவதத்துவமிதேயென்றுண்கூ.

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

Existing by himself; existing without beginning; existing independently of the organs of sense; being possessed of everlasting and universal goodness; pervading all space; being the first cause by which all things were created at once and without assistance:—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These six attributes, expressed in the same terms, are, also, found under the word குணம்- in the Togei-yagaradi or third division of Vira-mamuni's Sadur-agaradi, or dictionary of the high Tamil in four parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the part treating on prosody in his grammar of the high Tamil, entitled Tonnul-Vilaccam.

யாப்புறநலமொயினாத்தவோர்சுடகுணன்
காப்புறவடிதொழிலிக்காட்டுதுமியாப்பே.

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possessest the six attributes, I proceed to explain the rules of prosody.

PRAISE OF GOD.

As a further exemplification of the success with which Vira-mamuni has imitated, not merely the expression, but the modes of thought of

the previous Tamil writers, the following stanzas are selected from the Tembavani. In the poem which is added, though by no means intended to emulate this author in perfection of language, a similar imitation of the style of these writers has been attempted; with what success the reader will judge—

அறக்கடலீயேயருடகடலீய
யருங்கருங்கரனீய
நிறக்கடலீயேதிருக்கடலீய
திருந்தளமொளிப்படஞான
நிறக்கடலீயேநிர்க்கடத்துலகின்
நிலையுநீயிருந்திலைநான்
பெறக்கடலீயேதாயுநீயெனக்குப்
பிதாவநீயனாத்துநீயன்றே.
கார்த்திரன்மறையாக்கடவினுண்மூழ்காக
கடையிலாதொளிர்பரஞ்சுட்டா
நீர்த்திரன்சுருட்டிமாறலையின்றி
நிலைபெறுஞ்செலவநற்கடலே
போர்த்திரன்பொருதக்கநுவிடாவரணை
பூவனந்தாங்கியபொறையே
சூர்த்திரன்பயக்குநோப்த்திரன்தடைத்துத்
துகடைத்துபிர்தரும்முதே.

Thou art the sea of virtue, thou art the sea of grace, thou art the most benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind :

Thou art the confirmation and the life of the world, to whom is no likeness;

Thou art the sea by which I am confirmed, thou art to me as a mother and father ; art thou not all to me ?

Thou art the infinitely bright and heavenly sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean ;

Thou art the sea of constant felicity which hath neither swell nor wave ;

Thou art an impregnable castle which no foe hath ever taken ; thou art the mountain which supporteth the earth ;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தே மந்தலையிக்குமினிவோய்திசினத்திற்கருங்செப்கனிவோய்தி
குறுங்கலையற்றனர்வோய்திகூறுந்தொனியற்றுக்காப்போய்தி
மாகும்பொருள்யாவிதுநின்நேமாருத்திலெகான்மரபோய்தி [Cயா.
பீமந்தலிர்ந்துள் புகழ்க்கடலாழ்ந் தென்கேக்காகாட் டகுளா
ஒளிநாக்கொடுவான்கடர்புகழுவொளிநாக்கொடுபன்மணிபுகழுத்
களிநாக்கொடுபற்புப்புகழுக்கமழ்நாக்கொடுகாமலர்புகழுத்
தெளிநாக்கொடுதீர்ப்புனல்புகழுத்தினமேபுகழுப்புவோய்தி
அளிநாக்கொடுதா அளைப்புகழுவறியாழுகையுணர்த்தாCயா.

O thou who in thy protecting kindness art angry and in anger delighteth in mercy !

O thou who without instruction knowest all things and sayest all things without a voice !

O thou who in the midst of all things changeable art by thy nature unchangeable !

Wilt thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise ?

The resplendent beings of heaven praise thee by their tongues of light ;

The various birds praise thee by the tongue of joy ; the flowers of the grove praise thee by the tongue of fragrance ;

The waters praise thee by the tongue of transparency, O thou who art praised for ever !

Wilt thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love ?

மருட்டுவல்லியுருவே மருளாசினவருவே
யருட்டுதலையுருவே யளவறதிருவருவே
தெருட்டுகலையுருவே செயிரறுமதுவருவே
பொருட்டுமணியுருவே பொழிமணவடிதொழுதென்.
உலாயிலகலைதிலையே யுயரதமடையுலாயே
கனாயிலபடர்க்கடலே கதியுயிர்பெறுக்காயே
வளாயிலக்கிலையே வளர்தவமடைவளாயே
புளாயிலமனுமகனே புதிமலரடிதொழுதென்.
மருமலிமலர்நிழலே மறைமலியுயர்ப்பயனே
திருமலிகரமுகிலே சிவமலிதனிமுதலே
யிருமலியுலகுள்ளோ யின்ரொடுதொழுமதியே
குருமலியறதெறியே கொழுமலரடிதொழுதென்.

O thou who hast the power to cause dread, but art not disturbed by thine anger ! O thou by whose mercy grace is vouchsafed and unnum-

bered blessings are conferred! O thou who art the knowledge which giveth understanding, who in the human form destroyest sin! who art a precious jewel set in gold! I worship thy feet diffusing fragrance.

O thou who possessest knowledge not conveyed by words and art the word by which the highest virtue is conferred! O thou who art a broad ocean without a shore and the shore attained by beatified spirits! O thou who art eternal happiness without limit and the limit to be attained only by unceasing devotion! O thou, the Son of man without an equal, I worship the newly blown flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers, who art the exalted sense of the scripture, whose hand, bounteous as the clouds, dispensest felicity, who art alone the cause of salvation, whose feet those dwelling in the two worlds adore and adorn with flowers, who art both the teacher and the path of virtue, I worship the blooming flower of thy feet!

THE DESCRIPTION OF THE COUNTRY OF JUDEA.

*On the Cloud and Rain.**

புன்னுலாம் விசமிப்பை தொழும்பொரும்படைபொருவ
வென்னுலாமழைவென்கொடியுருக்கொடுவினங்கித்
தென்னுலாந்திலாதினப்பவுன்டெமுந்துயர்பரந்து
வன்னுலாங்கருமதகரியினமென்றெதான்ற.
போர்புறங்கொடுபொருந்தலருச்சத்தேம்பத்தொளிர்வேற்
நீர்புறங்கொடுதிசைதொழுமிருளநமின்னி
வார்புறங்கொடுவளர்மூரசொவியெனவதிர்ந்து
நீர்புறங்கொடுதீன்முகின்முழங்கினமாதோ.
படையெனக்செருப்பகைதரப்படர்ந்தனவல்லாற்
கடையெனக்செறிகருளையோடுஞ்சியவள்ளற்
கொடையெனக்செழுங்குன்றெடுவயின்கெறுதுங்குளிர
மிடையெனக்சொரிவியன்முகில்வலாவில்பொழிய.

As in an army arrayed for battle, over all the sky, where the birds rove, white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of enemies in the field

* It is an invariable rule in the Tamil language, after the invocation, and the statement of the subject, to open a poem with a description of the hero's country, and of the capital where he is supposed to have reigned or flourished; and these are represented in the most favourable colours; not such as they are believed to have been, but such as the poet chooses to describe them. In this description, the rains which descend in the mountains, the streams which flow from them, and the consequent fertility of the country, never fail to have their place. Vide page 112, *Shen Tamil Grammar*.

of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbals, the black and watery clouds thundered aloud.

Though at first taking the appearance of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

ON THE STREAMS.

படித்த நூல்வைப்பயன்படவிரித்துரைப்பவர்போ
நடித்தநீண்முகிறவழித்தலைப்பொவிந்தபொன்மலையே
குடித்தநீலாங் கொப்புளித்தமுதெனவருவி
விடுத்தருவொவியெழுத்தினையெறிந்துருண்டிரிய.

அஞ்சிலாவெதிரடுகியகல்லெலாங்கடந்தே
எஞ்சிலாவெழிலிலைமத்தநீண்மருதமுநீகித்
துஞ்சிலாநதிதொடர்ந்தகல்கருங்கடனேக்கு
விஞ்சையாரொலாமிவெறுத்துவீடுவறியபோன்றே.

From Padigam.

திறைதவிர்ந்துணர்ந்தகாமதெறியிற்கைப்பொருளேபோன்றும்
முறைதவிர்ந்தடைசீர்போன்றும்முனிகடமிமுனிவுபோன்றும்
பொறைதவிர்ந்திழிந்தின்டோடுமெபுன்னல்மதிர்கொண்டாங்கந்
துறைதவிர்ந்திடத்திடத்தேகித்துளித்ததேதன்முல்லைசேர்ந்தார்.
பொய்செலக்செல் லும்வாயிற்பொவிவொடுபெருகுமிபோல
மைசெலக்செல் லும்வாரிமருளிவத்தளவிற்பொங்கி
மெய்செலக்செல் லும்நாகப்பரிசெனக்செல் லுமார்.

Like those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarean stream, murmuring incessantly, rolled on its swelling waves.

The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth, without stay flowed towards the azure ocean; as the wise, who, renouncing all, aspire alone to obtain heaven.

The following two streams of the rivers are said to have been crossed by the holy family on their journey from Bethlehem to Jerusalem; and from Jerusalem to Egypt.

They (the holy family) met with a stream which descends from the mountains as speedily as the anger of the holy men is appeased—or, with velocity similar to that with which the wealth of those, who, having forsaken that which is right, abandon themselves to unlawful desires, is dissipated;—or, to that with which unlawfully-acquired gains are consum-

ed,—and having crossed the current and turned to the right, they arrived at the land of * *Mullei* flowing with honey.

The river pursued its course, increasing in its progress by supplies from different streams swollen by the rains discharged from the passing teeming clouds,—as lies are exaggerated by different fabricators who happen to communicate them in succession,—entering the different vegetable creations,—like truth which carries happy effects in its progress, and winding like a hooded serpent coming on its way.

OPERATION OF CULTIVATION.

From Padigam.

செறியுலாம்புனல்கிழமெசப்துபயன்படுவாதுக்கி
வெறியுலாமலர்மிகட்டந்தகல்வயல்வழியிடுவார்
பொறியுலாமவழிபோக்கிலதியப்படவடத்து
செறியுலாவறநேரவைநிறுத்தினர்போன்றே.
உவர்க்குந்தாழ்கடலுடேத்தகல்விரதிலைஞால
மெவர்க்குந்தாயெனவென்னிலாக்கியிப்படக்கிற
மலர்க்குந்தானுணவளித்தலேநொய்செப்வார்க்குதவி
தவர்க்குந்தாவருந்தருடமென்றியற்றுதல்போன்றே.
கூர்வினாத்தகருட்கருவிதிபோன்றுகேடு
தீர்வினாத்ததெல்திரம்பெனவித்தினிரட்ட
வேர்வினாத்தபந்தகடைசியர்க்குரவையாடியல்பாற்
நேர்வினாத்தவோர்சிறப்பெழுமிவழாவணிபோன்றே.
நோக்கவின்புளதகரவொண்முளரியோடாமைப
கீங்கலாடதலாநீர்மலர்களையெனக்கட்ட
லாக்கமாக்கினுமரனிமுந்தாவதுகேடென
நீக்கமான்பினரோகுங்கலவயொழிக்குதல்போன்றே.
பூரியார்திருப்போறலைபகியகூழ்த்திதுவி
தீரினார்தலைநேரநேர்வினாவொடுபழுத்த
வாரமானுதெல்லறுத்தரிகொன்டுபோயங்கட
போரிதாமெனக்கவித்தனர்போர்ப்பல்குனைவார்.
மெய்கலந்தபொய்விலக்கிமெய்கொன்பவர்வினாபோல
வைகலந்ததெல்லபகடம்னாந்தெழுத்துவைமஹத்துக்
கைகலந்ததுத்தெந்குநர்க்கவித்தபின்கவித்துத்
நுய்கலந்ததெல்லுண்கவுயீகவுந்தொகுப்பார்.

* Land in India is divided into five kinds, 1st குறிஞ்சி (Kuringee) mountain or mountainous land. 2nd பாலை (Palei) parched or desert land without water. 3rd மூல்கை (Mullei) forest or pasture and shrubby land. 4th மருதம் (Marudam) well watered or wet land, fitted for cultivation. 5th தெழுதல் (Neydal) maritime land, or bordering on the sea.

In the Tamil grammars are described the different tribes of men, the different species, of animals, birds, trees, flowers, and produce, &c., peculiar to each kind of the said lands

THE HUSBANDMEN ARRESTING THE STREAMS.

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers ; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

Ploughing.

The extensive earth girt by the deep and salt ocean, supplies with aliment even these ungrateful children who tear and rend her bosom and thus performs an act of charity which is rare even among the penitents who do good to those that hurt them.

Sowing.

The doctrine inculcated by a merciful priest is promulgated after the fashion of the song sung by sowers accompanied with the dancing of the pretty village girls resembling the car drawn festival, viz.—may a grain of paddy nourished by water produce hundred millions of grains.

Weeding.

As the lotus, lily and other water flowers, though beautiful to behold are plucked out as weeds, so sages eschew matters, though productive of benefit, if not virtuous.

Reaping.

The green corn erects its new born stem like the mean suddenly possessed of wealth, but bends its full and ripened head like men of real merit. The husbandmen having cut the sheaves of paddy resembling pearls, collects them into heaps.

Sorting.

Like those who embrace truth avoiding the lies which are mingled with it, husbandmen separate the paddy from the straw by buffaloes, and store up the pure grains, partly for their own livelihood, and partly for the poor who wait for charity.

This is the translation of a choriambic stanza by Vira-mamuni, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriate to their climate ; it forms the example for the construction of the species of verse called calippa, in the fourth part of the Tonnul, on Prosody.

(வெள்கவிப்பா.)

சென்னகநீர்பொழியச் செல்வதிலைக்கறமுமிகப்
பொன்னகநீர்புராயப்புவனமெல்லாம்புரந்தான்டே
கருமேவும்வளைதவழுங்கமழுவயற்பாய்ப்புந்தடஞ்சுழு
மருமேவுநிழுந்சோலைமயின் மேவிக்களித்தாடக்
கரும்பொப்பச்செஞ்சாவிகாய்த்தலர்க்கைக்கடைச்சியரோ

சுரும்பொப்பச்சுழிரப்போர் துதித்துவப்பலீந்தித்து
 மாலைதாழிகுழல்கையமணக்குரவுவயாலித்தாட
 ஆலைதாழிடுன்வொழுகியவர்வனருங்கனிபொழிலும்
 மல்கிவளர்சிறப்போங்கவாயாச்சிர்மனம்வெறுப்ப
 நல்கிவளர்த்தலநன்னுடு.

*Here pour the waters from the clouds of heaven,
 Diffusing wealth and virtue through the land,
 Whose wide dominion, like the ambient sky,
 Spread its protecting influence o'er the earth.
 To fragrant fields, where creeps the pregnant conch,
 From flowery lakes the full stream flows ; the while
 The peacock dances neath the verdant shade
 Of sweetly scented groves. The ripened rice
 Overtops the cane and flowery-fingered girls
 With liberal hand to all the poor, who swarm
 Like bees around, distribute many a sheaf,
 And, while their hair by odorous wreaths adorned
 Floats loosely in the breeze, join in the dance
 As at a marriage feast, their nimble feet
 Accordant to their sounding hands. And here
 The luscious juice flows from the cane compressed ;
 Unnumbered flowerets scent the ambient air ;
 Unnumbered trees their racy fruits afford.
 The various produce of the plenteous field
 And boundless wealth that satiates the mind,
 Thus yieldeth Italy, delightful land !*

On Devotees of the Christian Religion.

The Hindus, however, among whom it originated, have carried their ideas of the " Divine Philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Viramamuni, as inconsistent with doctrines of his own Church, as the following extracts, in which occur the every expressions used in the last quotation, will evince.

பவமேபழித்துப்பவனத்திற்படர்த்தவணங்கிற்றுயிர்காத்துத்
 துவமேநயனைப்பயத்துப்பகுந் துணையேதென்னின்மன் ஆயிர்க்கீங்
 கவமேதுயர்செய்நானென்றென்றாயலிருப்பற்றினிதமுக்குந்
 தவமேயுயிர்க்கோர்துணையென்றுந்துவத்தின்பவக்களாகன்டான்

ஓம்ப்த்துணையிழுக்கெனத்துறவின்மேன்மையோர்
பொய்த்துணையென்றதமிடபொறிக்கோட்டுக்குவர்.
ரத்துணைக்கடிந்தபின்னையர்மற்றில
கைத்துணைக்கொப்பவரோப்பனவோதுதிர்.
தான்மனதென்றிருதகுதிப்பந்தலு
க்கான்றனவடற்கொடுதாக்கிவானுயர்
க்கான்றனதருணிலைசார்ந்தகாள்கையி
லான்றனமதுகைருவகுமாட்டுமே.

When the means are sought by which, forsaking sin, the soul may be protected from the evils spread through the world and everlasting happiness may be obtained; it will be found that devotion, by cutting off the two affections, expressed by the terms I and MINE, by which immortal souls are here vainly disturbed, is the sole cause of their salvation: thus said Joseph, who had beheld the shore of the ocean of devotion.

Those who have attained the eminence of devotion and, despising, as illusive, the aid of the body, have annihilated their sensitive organs; after they have thus rejected with disgust corporeal aid, say what further aid they require in this world?

His power, who by the force of devotion has annihilated the two affections, expressed by the terms HIMSELF and HIS OWN, supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.

The first of the succeeding verses is an amplification of the thought in the former part of this couplet, the author having judiciously avoided the incongruous figure with which it concludes. This extract is from the thirtieth canto (Meetchi padalam) of the Tembavani; in which, while the holy family are crossing the desert, on their return from Egypt, the Saviour is represented as enumerating in prophecy the several devotees, who in succeeding times are there to devote themselves to austerities and by their example to introduce monastic discipline into the Church. The primitive ascetics Paul, Anthony and Hilarion are first mentioned, but of the many names that follow few can be recognized, as they are either translated into Tamil or altered so as to conform to the orthography of that language. *Ejesia Mariyal*, celebrated in the concluding verses of the extract is St. Mary the Egyptian, the first female recluse on record in the Christian Church: she was discovered by St. Zosimus in the desert beyond Jordan, where she had passed forty-seven years in the simple attire to which the poet with such delicacy alludes.

அங்காவெனமதத்தின்சிந்தந்தத்திலிருஷப்பாகன்வித்து
அவாவெனவுட்டிலூக்கைக்கொண்டேக்கநந்தேநுடிமாத்திர
விவாவனதவங்கவட்டையிட்டிருவிரதத்துணிக்க
மலாவனமுனிவன்சேர்த்திலானரும்வியவச்செய்வான்.
விட்டருநாட்டித்தேற்றவிழுப்பொருளாகநாடு
விட்டருஞ்சிலைக்குப்பையேற்றில்லுயிரோடியாக்கைப்
நூட்டருமேராய்ப்புடிப்புநைசைக்கேற்றுடசெல்லா,
வாட்டருந்தவத்தின்பண்டிமதித்தகண்கதியிற்சேர்ப்பான்.
நெதனிமிர்ரூவ்லையாகத்திருந்தறந்தொகுதிநட்டு
நானிமிர்தவத்திற்காத்தநொறித்தொறிவேவிகோவி
நேமணியிராருக்கீரைவிட்டருண்மணிகிட்டபாய்த்திர
ஏராளியிருவன்னுமுனைந்தினுங்கசோரள்டுப்பான்.
ஶுற்றியதவங்செந்தியிலைமெபாறியிருமியிமடுதி
பேற்றியதெருளின்ஞானவிரதமிட்டாயபைமெபாள்
நேற்றியமறையங்சாகக்கெலநன்மணிக்கீர்த்திப்
போற்றியதேவமார்பித்துரோதரனனிட்டுலுவான்.
தீயவுநலவுநனிற்றேற்றியபெண்ணிற்றேற
லாயவுமரிதேமுன்னரழிந்தநான் வேவிதாவி
யேயவங்காமத்தாழிந்தவெகிசியமரியான்பின்னார்
நூயவுமரிதிலோர்ந்துநுறந்திவணேடுநாணிந்பான்,
கண்மையின்மற்றியாருங்கண்டதன்பிழைகான்பாரார்
நுண்மையினுற்றாவாவதுதவியுட்டானேகண்ட
வுன்மையினுனர்ந்தலுக்கமுளத்திறகாகவெப்திப் [எ.
பெண்மையின்போர்வைநானம் பிரிவிலள்போர்த்துநோற்பா
காமமேபறவைத்தேர்மேந்தகசடைநுமீபாலைசேர்ந்தாள்
விடமேபறவைத்தேர்மேல்வளரறமுல்லிசேர்ந்தென்
அம்மேபறவைத்தேர்மேனயபெவானுட்டைச்சேர்வாள்.

When by the outrageous fury, of the passions the driver had fallen from his seat, Maravavana muni, having seized and mounted the elephant, which is the body: governing him by the strong hook of resolution, he will bind him to the pillar of constancy by the rope of penance, and fill all heaven with admiration.

Desirous of obtaining the wealth peculiar to the kingdom of heaven, Mudittagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the honey-dropping jasmin-vine of perfect virtue; having surrounded it with a hedge of subdued senses, to protect it by

penance supported by religion ; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven.

Blowing the red furnance of penance and placing therein the iron of the five senses, adding the mercury of bright wisdom, Purodaren poured the pure gold thus obtained into the mould of religion and, having en-chased it with precious jewels of virtue, he became an ornament for the breast of the God he adored.

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution ; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world and long remain here.

The eye perceives not the colour by which it is darkened, and who are they who see their own faults apparent to all others ? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantel of female modesty.

On the flying chariot of desire she arrived at the desert of sin ; on the flying chariot of fear she repaired to the mountains of penitence ; on the flying chariot of resplendent wisdom she entered the grove of growing virtue ; and on the flying chariot of my name she shall enter the kingdom of heaven.

விடுறவேண்டியீவிதித்தநால்லாற்
காடுறவோனிக்குதல்கயங்குனிக்குதல்
தீடுறவிழுச்சடைதீட்டான்மற்றவை
யிடுறப்பயனிலாவளிறிதாமென்பார்.
சடைவளருக்கொடுதவர்கிணர்குனித்
தடைவளர்வனத்திடையகனிறிலாத்திரித்
திடைவளர்களிக்கோடுளங்கிழுங்குதும்
முடைவளர்கரத்கள்முனிவரோாவன்பார்.
சுரத்திடைத்தழுலோடுதுறம்புருக்கனு
மரத்திடைத்துங்கிநத்களியுண்வாவது
முரத்திடைத்துறவரோாவுனத்தின்மாண்பலாற்
பரத்திடைத்தினர்விளைபரியுமோவன்பார்.
செம்பொறிச்சினத்தபோர்க்கெழுநர்க்கஞ்சலாற்
பைம்பொறியெயிலின்வாய்ப்படியப்பூட்டியுன்
வெங்பொறியெழுத்தமைவெட்டிவீதித்தெ
வைம்பொறியட்சியுள்ளவாக்கொண்டாலன்பார்.

On the false Devotees.

If, said the devotees, everlasting happiness be desired, it may be obtained by the rule thou hast propounded and not by seclusion in the wilderness, bathing in fountains, or cherishing long locks of tangled hair, for these and similar acts cannot produce eminent virtue; all this is utter ignorance.

Will they call the rank bears devotees because their bodies nourish tangled hair and they fail not to bathe in water, or because they unceasingly wander through the leafy woods, or because they feed on the fruits and tender roots therein produced?

Will they call the doves that rove amid the heat of the parched desert, or the bats hanging from the trees and feeding on their choicest fruit, the greatest of devotees; how without purity of mind can the sins formerly committed be cleared away?

As one, who, after having firmly fastened the gates of the threatening battlements, from fear of an invading enemy enflamed by rage, urged by his own innate fury stabs himself and dies; so is he, who, although he restrains the five outward organs of sense, is ruled by inward passion.

A Controversy between the Domestic Life and Retirement.

In the fourth canto of the Tembavani (Pālamātchi padalam), Vira-mamuni introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

நாடொதுங்கனிந்ததெசந்தென்கனியளித்தனன் கே
கோடிமரமுந்தன்னைக்கொடுத்தவெந்தேந்தே
நிடுமருளதுமுள்ளுமீதல்செப்துறவேயென்பார்
விடுமருநாவோரான்னவிளம்பினுளிவும்மாதோ.
காபொமுரந்தந்தாற்போற்கடித்துறவருமைவைக்கி
வேயொடுதெருங்குங்கானிலவிழைந்துதானுமுகனன் கே
தியொடுகுழழம்முறோருக்குங்கெசவ்வுரக்கெலுத்தனன் கே
தாயுடுவணர்வோயென்னக்சொற்றினுன்குரவனமிமா.
பெற்றமணிந்தநல்லோப்பிரமணைவினாத்ததெசந்தீ
யற்றமவோடுத்தன்வீடுமன்றமதேபோலவேடகைப்
பற்றமவுணர்த்தியுளமிபற்றியநசைபலிவெந்தா
விற்றமவுறுதியென்னேநுவென்றனன்ரியகுசை.
தீதிலாவிடமேவேண்டித்தேநுலகெப்தலவேண்டுங்
கோதிலாவனத்துந்தன்னைக்கொணர்ந்தகால்விகூயுமிவெம்போ

கோதிலாடுதாமுகதுவிளாத்தியலிப்பினாலாகுமன்றி
வாதிலாவிடத்தாலாகாமைத்தனேயென்றான் சான் கூன்.

"Is it preferable to present daily the honey-dropping fruits, or to offer at once the tree with all its branches?" for, said the youth, "the learned say that for the devotee to offer himself and all that he possesseth is perfect devotion."

"O thou who art possessed of pure know'edge" said the old man, "whether is it preferable that a man, offering, as it were, the tree with all its fruits, should dwell alone in the wilderness, choked with bamboos, and attached only to the practice of austere penance, or that he should conduct others involved in sin, in the right path?"

"O excellent man who art adorned by virtue," said the eminent Joseph, "is it right, that, while a man is instructing others to assuage the fire of passion he himself should be exposed to be consumed by it, like a man whose own house is burned while he runs to quench the flames which have caught his neighbour's house?"

"If thou art desirous of being where no sin is, thou must seek that place in heaven; even when retired to the wilderness, the asylum of innocence, the war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!" replied the Sage.

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful Saint extolling the virtue of retirement. It concludes with the following verses.

பாந்தகலந்திட்டதெண்ணீர்பாலிகுன்றுமிபண்புயில்லால்
மேற்கலந்தொளிர்ந்தவெய்யோன்வெயிலுமுன்னெரித்ததீபம்
போந்தகலந்திகசத்தமந்தைப்புண்ணியந்துறவுவாய்ந்த
சாந்தகலந்தியல்பையேற்றுந்தகுதியோவென்றான்பாலன்.
தெருட்டகுமுனர்விற்சான்றேருன்சேடனாத்தமுவிச்சொல்வா
ங்குட்டகுமுனர்வன்பூங்கமரும்பொறையீசைமந்த
மருட்டகுமியல்திர்மாட்சிமதியைமீன்குழுந்ததேபோந்
பொருட்டகுநாட்டில்வைகும்பொலந்துறவனியுமன்றே.

"Like milk mixed with water, which by diluting it decreases its natural properties, or like a lamp burning before the beams of the bright-rayed sun shining on high," said the youth, "are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion?"

The Sage of lucid intellect tenderly embracing the youth said; "As the stars surround the moon, may not benevolence, knowledge, affection, constancy, forbearance, liberality and other unillusive virtues adorn devotion though it be practised in a country abounding in every species of wealth."

To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be unpleasing: it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labours, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி the destiny of the head, and தலையெழுத்து the writing of the head, used in this extract belong properly to mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahma in the head of the embryo; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th canto (ஞாபகப்படைம்) of the Tembávani: the controversy here detailed between Sivasiven, who supports the character of a Hindu guru, and Joseph, commences with the doctrine of the metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

குறியவித்திலையுள் தெற்குன்றுடலு
 முடல்வனப்புங்குறையுமிவாழ்வும்
 மாறியவித்திலையுலகில்வழங்கியகா
 வீதய்தோவழுவோகூரும்
 குதறியவித்திலைமக்கோயென்துகிவா
 செவன் கேட்பத்தெளித்தவார்வத்
 துறியவித்திலைமதுச் சொற்பூங்கொடியோ
 அுரிமறைதாலுரைத்தான்மீண்டே.
 ஆதியிலாலுமிலாவினையின்றி
 யென்றுமுரு கோண்மல்லென்றே
 பேதியிலாவான்வருமெம்முயிரும்
 படைப்புண்டபின்வீறில்லா
 வோதியிலாமற்துயரிக்குமுதலீறுன்
 என்வென்னாவிரிதாவீதாய்
 நதியிலாநலவயுமருங்குதந்படைப்பெம்
 முயிர்கொண்டநிலைமயென்கே.

பார்முகத்துமுதனுட்டிபுக்கெம்முயிர்க

கடான்றியகாற்பரிவந்தெல்லாச்

சீர்முகத்துவாழாசாயாவருங்கொல்

பன்முகத்துக்கென்றோன்னிற்

பேர்முகத்துவயத்திறையோன்தியதோ

தீதியதேற்பிறமாதீதி

யோர்முகத்துமுன்வினைகளீன்றியின்து

மில்விகிர்தமுள்தாமென்றான்.

முற்பிறப்பின்விடங்கமுறத்தலைவிதி

காரணமென்றுன்முன்பான்தி

தற்பிறப்பின்புயர்ந்தோன்வேறுபட

விதியெழுதுந்தயவேதென்னக்

சொற்பிறப்பினாடங்காதான்றிருவனமே

யெனவன்னான்குசைமீன்டே

பிற்பிறப்பின்வீற்றியம்முந்திருவனமுந்

தானென்றுற்பிழூயோவென்றான்.

தெருட்செல்வமிக்கிறையோன்முடிடிலத்தும்

பெய்முகிந்போற்கிந்திப்பெய்த

பொருட்செல்வமவறிதென்னப்பூரியர்க்குஞ்

சால்பிறைப்பான்பொருவாமாட்சி

யருட்செல்வநசைக்களவாயாவருவகைக்

கொண்டோங்கவயமேதந்தான்

மருட்செல்வமத்தெவயுமாகியது

வறப்பயமேநுமதியின்மிக்கோப்.

சலத்தெல்லாமோர்நிலையோதருக்கெல்லா

மோர்கனியோதரணியெங்கு

நிலத்தெல்லாமோர்வினாவோநமக்கெல்லா

மோர்முகமோநிலையுமிபல்லாய்க்

குலத்தெல்லாம்பொதுதின்றகுன்றுக்கி

ரதமொன்றெருக்கறையொன்றின்றிப்

புலத்தெல்லாமாகுமெனிற்புறவிகிரத

மொன்றெண்ணார்புலமைமிக்கார்.

காறுபடுந்திறத்திவன்கைகப்பொருள்வந்தே

விவத்கவன்கைக்கருமமிவேண்டி

வெறுபடுமதுக்குலமேயொருப்படுத்து

மிருகையாமிழவாழுவன்றிக்

கூறுபடுத்திறத்தென்றுமிவாழுந்தறவோ

ரழத்தீயோர்குவில்த்காண்க
வீரபடுநாளில்வருமிகுவினை
யாப்பயன்பிள்ளையென்பார்.
திறத்தகாவாழ்விதுவாய்த்திறம்பாவாள்
வாழ்வதெனத்தெளியதாமே
பிறத்தகாலுயர்குலமுஞ்சிர்த்திறமுந்
தெளிந்திங்கண்பிறப்பாரின்றி
பிறத்தகாலுயர்வாள் மேவினாயாவாழ்
ஏற்றுகுமியப்பொன்றன்றே
மறத்தகாநல்வினாஞ்செய்யளவோத்
தன் தெவர்க்கும்வழங்குமென்றுன்.

சற்றகுமணர்வினேயியைந்தநான்லோர்
போற்றகுமநீதிவினையெனப்புகண்றபின்
மாற்றகுந்தலைவிதிமறப்பவோவென்றுன்
தெற்றகுமயிற்பறவளதுஞ்செப்பினுன்.
ஊழிவினையென்னிதுமுரிமையோர்த்துழி
மாழிவினையியற்றதீவகுத்தவக்கரத்
தாழிவினையென்பவோவிகறவன்சாற்றிய
தீழிவினையிலமறைவில்ரும்பிக்கேட்டுயால்.
தீட்டுயவிதியலாற்செயப்படாச்செயுங்
கோட்டுயவினைவிதிகோட்டமாமலால்
வாட்டுயமனஞ்செயும்வடுவதோவில்வா
நீட்டுயவற்றமறமிரண்டிலாமாா.

இவில்தியிலையெனவியம்புழீவினை
மெய்விதிமகைறயினுவினைங்கமாக்களைச்
செல்விதியிறைவன்முன்றிருட்டித்தாயகா
அய்விதியிழந்தயர்க்குந்தறதோதுவாம்.

வாயேயுதுநஞ்சுறப்பெல்லாமருவிலருத்துமிவன்னமெனத்
தாயேதாதெகாண்டவினைதனையராநாக்கொண்டமுங்கத்
தீயேவியதீதோடுசனித்துத்தெளியாவுணர்வின்மனங்கலங்க
நொயேபாலுண்டிடர்கரத்தினுடங்கலவினையின்வினைவந்தேரும்.
சொன்னகுரவர்காலமெனத்துதிதாலோர்முந்பிறப்பென்றுர்
முன்னமவராலெமக்குற்றமுதியவினைபூழீவினையென்ற
வின்னவினையல்லாதுதலையெழுத்துமிவேறாழிவினையுமிலை
யன்னபிறப்பலாதிறத்தேஷ்வர்த்துபிறப்பாரிலையென்றுன்.

"Although what thou hast spoken is right," yet, said Sivasiven, "do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some being deformed and some beautiful, some happy and some miserable, be just or unjust;" then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness, again explained the scriptures of the true faith.

"He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

"When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this inconsistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds."

The former, Sivasiven, said—"that it was destiny which was the cause of inequality at the first generation of mankind;" "but, said Joseph," is it consistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality?" "It is the divine will of him who is beyond expression," rejoined the other. "Then, replied Joseph," can it be wrong to say that it is the divine will which causes the various qualities of those born in after generations?

"As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?

"Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.

"As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.

"That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequalled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

"O learned man worthy of all praise," said Sivasiven, "as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be said that there is not an inevitable destiny?" Then Joseph, desirous to satisfy all his doubts, however difficult to clear up, answered thus;

"When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny? Listen sedulously to the explication of the exalted faith taught by the Lord.

"If there be a prescribed destiny it is impossible to avoid it; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind; consequently, neither virtue, nor vice can be attributed to men.

"To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives."

*Note.—*Here follows an account of the fall of Adam and Eve, which concludes with the two following verses.

"As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding; vexed by the hand of sorrow, we receive the whole fruit of their acts.

"The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth."

Specimen of Father Beschi's Poem, translated by the Rev. Mr. E. Hools, and published in his Narrative.

THE DESCRIPTION OF THE CITY OF JERUSALEM.

பயனின்மறைவொக்கும்பகவினாமனியாவொக்கும்
வியனினுலுவகமொக்கும்வேவியாத்கள்ளொக்கும்
முயவினுலுவையொக்குமுனிவொன்னர்க்கொக்கும்
நயனினுலுயர்லீடொக்குநகரினொயொக்கும்வீடே.
பொத்ரங்குமூலகந்தன்னைப்பொங்கிருங்கடல்குழித்தென்ன
விற்றங்குமிரவிகாலும்வெயிற்பிழமிபனையநாறிக
செற்றங்குமலையேனுங்கிச்சேதூறுமதிலைக்குழித்த
வெற்றங்குமலையைமாறியிகன்றகலகழித்தோற்றம்.
பூவுலகியல்பன்றமொத்தொங்கியிட்டேதேபோத்
காாவுலவிஞ்சிகுழிந்தகுவனைக்கழித்தோற்றம்.
சீரியார்நடபுவேர்கொள்ளோன்னிலத்திற்குழிந்து
பூரியார்நடபுப்போலப்புணர்ந்ததசைவலமேலாடி
நாரியாராகுகாணநாணியகமலயிங்கன்
வேரியாரிதலைப்பூத்துவெறியெறியகழித்தோற்றம்.
சருமிவாளெயற்றின்கூன்வெண்ணிலமியிறைதோன்றலுனைச்
சோகுமிவாயிலிரித்துக்கடல்ப்பக்சொரிதரவகழிதாழிந்து
பேருமிவாயுக்கொண்டன்றுபேய்க்குலம்வெருவப்பத்தெய்தி
தூகும்வாயென்னவங்கன்னுழக்கியவிடப்பகரீட்டம்.
ஒவவிற்றெழிற்புமாதேயுவந்தநாடுசெறிந்தகந்தை
நூவவிற்பகல்செய்பைமீபொத்சுடர்முடிகுழிந்ததென்ன
வாவவிற்கென்றன்றுடகொண்டடிகடமீமனத்தைக்காக்குங்
காவவிற்கதுவிடாதகனகமாமதிலின்கேறுத்தம்.
காரணிபகமீபொத்குன்றின்காட்சிபொன்மதிலைக்குழிந்து
சீரணியனைத்துஞ்சேர்த்தசெழுநகர்திறந்தவாயில்
பேரணியவையுமீடிடப்பின்னவையுவப்பிற்காட்டப்
பாரணிப்பேழையாகுமிபயன்படத்திறந்தபோன்ற.

"This city, from its universal advantages, may be compared to religion; from the brightness of its ornaments, may be compared to day; from its extent, it may be compared to the world; from the keeping of its walls, it may be compared to a pure virgin; from its crowded state,

it may be compared to the sea ; to its enemies, it may be compared to the anger of saints ; for goodness, it may be compared to heaven, and heaven may be compared to this city.

“ Like as the great sea surrounds the golden world (earth) so was the beauty of the wide moat varying its bright waves, and surrounding the walls (of Jerusalem), which shone like a multitude of the solar rays, rose like a mountain to the water of the clouds and pierced the sky.

“ This extensive moat at the foot of the heaven-reaching walls, seemed like a silver shackle to detain the beauteous city on the sea-girt earth, for fear it should esteem the earth an unsuitable situation, and ascend to heaven as a more appropriate place.

“ This moat was deep as the deeply-rooted affection of the great ; the green weeds in it played on its surface, unstable as the affection of the mean ; and the lotus outshone by the beauty of the damsels, could not stay within the city, but here opened its tender leaves and breathed its fragrance.

“ There were swarms of contending crocodiles, shewing teeth sharp as a sword, and curved like the fair new moon, opening their fleshy mouths, and flashing fire from their eyes, as though the moat had formerly been deepened to hell, and the demons lying there had assumed and wandered about in a terrifying form.

“ The beauty of the golden walls, was as though the ever-fair earth on a day of rejoicing, had put on a crown of pure and radiant gold ; they were no more to be surprised than the temper of holy men, who are filled with goodness beyond desire, and who keep their minds.

“ As the golden mountain is surrounded by clouds, the city surrounded by a wall enclosing all wealth within it, had a gate which when opened was as though the earth had opened a casket, in which all its treasures had been collected with a desire to display them for universal advantage.

“ The remaining part of the description is equally imaginative ; designed to please the fancy of a Hindoo rather than to convey a knowledge of facts.

“ The following extract will exhibit the method in which doctrine is inculcated in the Tembavani—the two first verses are represented as

the words of the Saviour, addressed to Joseph; the third contains Joseph's reply.

உள்ளியதவால்வேற்பூத்தீண்மரத்தைதநாட்டி
விள்ளியவன்புமுட்குமிவியனிருபாயும்பாய்த்தித்
தெள்ளியவரக்காலவீசத்தியானமீகாமனுக
வன்ளியவினைதீர்த்தார்ந்தரிதில்வீட்டுலகித்சேர்வார்.
வாவ்வியதவங்கெட்டமீமாமரக்கலங்கவித்தேபோ
லவ்வியமுன்னீர்மூட்கியமுந்துவர்பலரிவர்க்குட
கவ்வியவுணர்வின்தெப்பங்கண்ணினீர்க்கடலைநீந்திச்
செவ்வியகதியின்வீட்டடைச் சேர்வாராரிருவரோக்கிறன்.
மெய்க்குடத்தமிர்துண்டன்னவிரித்தசொந்தசெவியின்மாந்திப்
ஙைக்குடத்தனையதியார்பான்மையென்றஞாகுசட்ட
வக்குடத்தழிவதீர்த்தலரிதெனத்தவநீத்தாரு
மிக்குடத்தனையதெற்றுரொன்றனன்மதுப்பெய்கோலான்.

“Embarking on the ship of true renunciation of the world, and setting up therein the tall mast of strong determination, spreading the two broad sails of devotion and godly fear, whilst the breeze of the excellent gifts of God blows upon them, the pilot of unceasing meditation steering them through the sea of this sinful world, they shall reach the desired haven of eternal bliss.

“But whilst the ship of renunciation thus sails along, some, by corruption of the penance they had commenced, will sink into the sea of sin, and perish as though by the upsetting of the vessel: some among them (one or two only) seizing with earnestness the raft of repentance and floating in a sea of tears, directing their course straight-forward, shall obtain the joys of heaven. Thus, although it is difficult rightly to perform penance, it is far more difficult for those who leave off that which they had commenced to reach the shores of heaven.

“Joseph, the possessor of the branch which blossomed with honey-dropping flowers, attended to all the divine Son uttered; and by the mouth of his ear drinking in the nectar poured from the vessel of truth, thus replied: We may consider the wicked like to an unbaked earthen vessel, which when broken it is easy to join again, and to bake in the furnace of penance; but as it is impossible to join again a vessel broken after it is once baked, so it is most difficult for those who have left off to be penitent to be restored.”

Appendix No. 2—Illustrations made by Father Beschi on a couplet of the Cural.

See Ellis's *Cural*, page 88.

மனத்துக்கண்மானிலைக்குதலனைத்ததன்
ஆகுலதீரப்பிற.

That which in spotless purity preserves
The mind, is real virtue; all besides
Is evanescent sound.

“That which in spotless purity,” &c.—Vira-mamuni in the third book of the Tonuūl, பொருளத்தாரம் (Poruladigaram) on the subject matter of composition, has particularly examined and illustrated this couplet. He introduces it twice; in the first chapter, in which the rules for the composition of prefaces are stated, and in the third chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former it is thus paraphrased.

இல்லறந்துறவற்றெனவில்லிரண்டிலுள்ள மடங்கிதற்குமெல்லா வறங்களுமனததின்றும்யையாற்பேறும்பெருமையுமைடுமெனவும் மனத்திலுள்ள மாக்கொண்டவன் செய்யுந்தவரும் தானமுமற்றயாவு மறந்திரயமாவதன்றியறத்தின்பயதுள்ளவல்லவெனவு. மங்குறவிருப்பயனிலையெனவிரித்துக்காட்டுதுமிலிரிப்பவே. மெப்பும்பொப்பும்வினங்கியுடபயக்குமெப்பதற்கிண்றன்மையேவெளியா யிக்குதான்றுணர்ந்துதாமதற்காப்பறடந்தாவிதுவிடெப்புதும்வழியெனக்காணப்படுமே. பெரும்பொருணைர்ந்துபொப்பமனிகொள்வதுகேடென்றுயிதும் பொருளைதர்ந்து முடலைவாட்டியுமயினாவருத்தியுமேற்கதிலீட்டித் தெய்க்கலைபொய்யறங்களையீட்டுவத்திலும்கேடாமன்றே இதனை விலகித் தன்னுயிராக்குவதுக்காப்பது வேண்டுமிக்குறடபயனாப்பவது தன்னே.

Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth is obtained and, that devotion, or charity, and all other acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cural are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, the path leading to salvation will be seen. Although loss be

sustained by the expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few, false virtues only, not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cural.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புத்தநக்காயற்புகழப்பிர்க்கெம்பத்-பிறத்துளத்தமிழை
க்கடக்கடக்-செறிவாப்மருளத் தெவிந்துமெய்மைகண்-டறிவாரம்
ப்பயனுசெய்யடபட்டார். இதனுள்ளே

வானுயர்சோத்தமேவன்கெய்யுத்தன்னெஞ்சுத்

தானமிகுந்தப்படின். என்றார் அன்றியும்

நீட்டியசெடையுமாகிதீர்மூழிக்கிலத்திற்கோந்து

வாட்டியவுடம்பின்யாப்கள்வரகதிலினாக்குமென்னிற்

காட்டிலைத்தகரடிபோகிக்கயமூழிக்காட்டுனின்றும்

வீட்டினவினைக்கவேண்டுமிவெளிந்துகாலிடுமென்றான்.

அன்றிக்கவேல்குகிடத்துப்பக்கம்பொதிந்துரோக்கிக்

கொள்ளுபோப்மறையவைத்தாத்தொந்தமுங்கடாதுமாமோ

கண்டத்தினுயியார்தங்கடிமளைதுறத்துகாட்டுடே

பண்டவாவுக்காதெற்பாவமோபரியுமென்றான்.

இங்கனேபுற்றவேடமன்றியுள்ளத் துமிழைவில்லா முனிவர்க்குகிந்தாமனியிற்கிவகன்கொன்றான்.

வானுர்புகழ்ந்துவணங்கியதுறவுந்

தானுர்பயன்கைதராதகத்தமுக்

காநுனைதலவனிலகத்துளரத்தின்

பேறுளதென்பதுபிழையோவன்பார்.

என்பதிகவயுமித்தொடக்கத்தன்பலவுக் கரிப்புமத்தினையாம்-இவாறேனத்தினைவேண்டுவிலிந்துக்கூடுக.

Those desirous of obtaining the fruit of virtue, having freed themselves from the delusion, arising from the applause given by others for the appearance of virtue, while in reality their conscience burned within them like a fire, will comprehend the truth. For this reason hath not the Author said thus?

CURAL.

Of what account is the understanding, which reaches beyond the heavens, if his heart suffer from conscious guilt.

And again;

CHINTAMANI.

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity;—quit, said he, such ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake domestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they, said he, be freed from sin?

Thus, in the Chintamani, Sivagen addresses one, who, void of inward purity, has assumed the garb of outward devotion.

If the mind be inwardly impure, even devotion, which is reverenced and praised by the heavenly beings, will produce no permanent fruit, but can they impute guilt to him (even if such ceremonies be omitted) who is endowed with inward virtue?

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

NOTE—Mr. Ellis has translated only a few out of many reasons and rules connected with logic and corresponding with the above subject. The following is the last part of the same.

These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2d canto (இராவணன் மத்திரப்படை) of the sixth book (உத்தராண்டம்) in which Cumbacarnen, one of the brothers of Rávanén, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Rámen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anumán, one of the leaders of the silvan tribes that accompanied Rámen to the attack of Ilangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the god of the wind, had penetrated to the capital of Rávanén in search of Sitei and, having been taken prisoner, had been allowed to depart after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his in-

trusion ; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants :—hence the allusions in some of the following verses.

Rámáyanam.

அவியமமைத்ததகர்தியுணவுள்ளந்தாப்
கோவியப்பழிந்ததெனவேரூருகுவத்தோன்
கறவியதயந்துகிறைவத்ததசெயன்கே
பாவியருஷம்பழியித்தபழியுண்டோ.

Thou hast caused a beautiful city to be devoured by the flames ; is it right to desire the wife of one of another race and to detain her in captivity as if thou hadst lost every kingly quality ? is any sin the wicked oemmit a greater sin than this ?

என் தெருவனில் துறைத்தவத்தியையிரங்க
வன் தெருஷிவினுயமமைத்துறந்துகிறைவத்தா
யன் தெருஷிவதாயினவரகீகர்புகழுப்பா
புன் தெருஷிவினுமிகைபொருந்தல்புவமைத்தோ.

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts ! and if in that day the glory of the Araccur was obscured, would it be wise in us to sanction so disgraceful an act ?

தூயவர்முறைமையேயெதாடங்குந்தெநான்கமயோ
ராயவர்திந்கமத்தறுண்சாதியாந்
தீயவரத்தினும்தேவராயது
மாயமோவஞ்சமோவன்மையேகொலோ.
அறந்துறந்தமரகாவென்றவாண்டெராதிந்
றிறந்தெர்த்திடலதுதானுஞ்செப்தவ
நிறந்திறம்பாவகையியற்றுநீர்மையன்
மறந்துறந்தவர்த்தருமவரத்தின்மாட்சியால்.
மூவகாவென்றுமுவகூரும்தறங்
காவவினின் முதங்களிப்புக்கையிக
வீவதுமுடிவெனவீந்ததல்லது
தெவகாவென்றவர்யாவர்சீரீயோர்.
வினைகளைவென்றுமேல்விடுகண்டவ
ரோனையொன்றியமீடுதமிவர்த்தத்தியமையான்
முனைவருமராகுமுன் ஒமீபின்னாகு
முனையவர்த்தினையாவராத்தினர்.

The ancients followed the path of the virtuous, but besides these all the other Auner (Giants) are evil doers : the station of gods is obtained by virtue, but is it obtained by delusion, deceit and violence ?

If we consider the mighty deeds by which, even after we had forsaken virtue, we conquered the gods, we shall find that they were not an effect proceeding from any acts of devotion performed by ourselves, but from the power conferred on us by those who had forsaken evil (i. e. by the Sages and the gods by whom we were endowed with power).

Having conquered the divine Triad, and having received under their protection the whole world, while exulting in prosperity, they are dead and have toiled in vain ; who then among the conquerors of the gods are truly great ?

Who shall describe those, who, having overcome both good and bad works, have obtained eternal felicity ? but who among these, the giants, have, from their innate wickedness, at any time performed virtuous acts like the sages and the gods ?

கோனகர்முவதுநினதுகொற்றமுஞ்
சாங்கியதும்பெயருவகின்தம்மன
யானவள்கந்தபினுவழிந்தவல்லது
வானரஞ்சட்டதென்றணர்தல்மாட்டியோ.

This royal city and thy former victories have been consumed by the chastity of Janiki, the mistress of the world ; if not, what glory is there in the thought that they were burned by an ape ?

மீதுடைநெடுங்கடவிலங்கைவேந்தன்முன்
ஏதுடைநெடுந்தவந்தளர்ந்தகாப்பவதோர்
மானிடமடத்தையாலென்றவாப்பொழி
சதுடையலங்கலாயின்றுதெர்தியால்.

It was foretold that the power of the king of Ilangei surrounded by the ocean, obtained by long penance, should decline by means of a female of the human race ; know this to be now accomplished, O thou who art adorned with a wreath of sweet flowers !

மனவிருனிய மனிலீக்காகத் தனியருளிறைவன் நந்தமறைநா
லாப்பந்துழியின்டியா னறைந்தயாவும் வாப்ந்தமெப்பென வழங்கித்
தோன்றுமே.

நந்தாயெனபுகழ் தாவன்றபாட வேந்தாடெரிட்டபவி மென்மே
ந்தகான்றிட அப்புகழுப்பவி யனையதும்மனம். ஒப்பிலாதென்னை
யொருவிதிற்றலால். அவையெலாம்பொப்பெராப்பொராக்கைக்கொச்ச

ஈவபெணவெற்றுக்கொள்ளுயனவும். புளர்ந்திட்டுத் தல பூங்கூவிரேக்கி கொணர்ந்துப்பையூடு கொண்டுதான்மூன்தின். அகன் நப்பைக்கிர்ந்த தலாற்புசையு நகன்முமறப்ப. அனேவெனவும்.

மாசிலான்மறையென வகைத்தபின்மனத்துண் மாசிலஞ்சுதலே மாண்புதுமனைத்தத எல்லதுதியவையகத் தொனித்தினிய. வல்லுருபு காட்டன் மாண்நமென்பவே என்பதிவையுமித்தொட்டுத்தன பலவுதாற்புறத்தினாயாம்.

All that I have stated will be verified, if you look at the true religion which was inculcated by the one only gracious God, who said, as precious light to expel the darkness of the mind, thus;

[Amos 5, 21.] I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though he offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat-beasts.

[Samuel i, 15—22.] And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

[“ Matt. ch. v. 23—24.] Therefore if thou bring thy gift to the “ altar, and there rememberest that thy brother hath ought against “ thee; leave there thy gift before the altar, and go thy way; first be “ reconciled to thy brother, and then come and offer thy gift.”

Explanation of the word ஆகுவம், introduced in the foregoing couplet or text.

“ All besides is evanescent sound”—The term in the original, translated by the two concluding words, is ஆகுவம், which signifies literally a *loud turbulent noise*; the line is thus translated and explained by the Latin commentator. “ *Cætera omnia conditionem habent strepitus.* Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa foedatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiuntur; tum, quia eo tantum tempore quo videntur et audiuntur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem afferre.” I have followed this interpretation as it agrees with that of

Vira-mamuni, and as it corresponds exactly to the expression of the original; but the word ஆகலம் may metaphorically be rendered, *ostentation, hypocrisy*. Parimel-azhager paraphrases it by ஆராரம் which signifies literally the *confused clamour arising from a mob*, but is often synonymous with இடம்பெற, the term commonly used to express *pomposity, ostentation, hypocrisy*.

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